PACIFIC SCHOOL OF RELIGION
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# The American Friend

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Vol. XXIII. No. 10


## Friendly Ministry of Conversation

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Pacific School of Religion
Berkeley, Calif.

# OUTLOOK AND OUTREACH

**A Contributed Page by the American Friends Service Committee**

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

## National Broadcast Hook-Up Shows Quakers In Action

On April 25, the American Friends Service Committee held its monthly session at Westtown School, where about 500 Friends enjoyed that institution's hospitality. The feature of the afternoon program was a radio broadcast. Following are very brief extracts from the talks given:

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It is almost eighteen years ago to a day when the American Friends Service Committee was born during the heat and passion of the World War. That great conflict severely tested our basic principle. It did not, however, drive our little body of 100,000 American Friends into seclusion. Then, as now, we tried to keep in the center of the conflict.

During the past four years we have been thrown into the midst of stranded industrial areas, particularly the bituminous coal fields. With the help of the Federal Council of the Churches and other agencies, we have established work shops for retraining the permanently unemployed for new skills. We have experimented with the transfer to ownership and cultivation of land. More important, however, than housing and land is the provision for adult education. A year ago we placed a young educator and his wife in the midst of a group of coal camps in eastern Ohio. Today, without any expense for buildings, without a president, without any endowments, with only four paid workers and a number of volunteers, a People's University has grown up. With proper guidance, a large scale development of education for a new pattern of life could be developed in this great industry. In the long run, areas of conflict will not be dissolved by legislation; they will yield only to an enlarged vision and to an enriched spirit.

CLARENCE E. PICKETT.

Philadelphia.

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I am 19 years of age and one-fourth of my life has been lived in darkness. Cataracts came over my eyes and I was totally blind. An operation was performed and I got my sight back in one eye. My left eye was still blind. I had no money so I went to the American Friends; and, if they had not seen me through, I would have lost my left eye. This operation (on the left eye) was done and was entirely successful. With the help of new glasses my vision in both eyes is now complete and I can see and enjoy the beauties of spring in our West Virginia Hills. Now I will not have to live my life in darkness.

EZRA MULLINS.

Logan, West Virginia.

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Forty years ago a young Quaker leader offered the prayer, "Oh, Lord, lay upon us the burden of the world's suffering." That prayer has received a remarkable answer. The war zone of Northern France saw the Quaker youth sharing their lives with the sufferers as they helped to rebuild those desolated areas. They took up the task of feeding the German children in their period of agony when the war closed. They were the first to enter Vienna after the war in the days of darkness and tragedy. They helped to fight the typhus epidemic in Poland and to reorganize the agriculture of the returning exiles at the end of the war. They went to Russia to assist in the care of the hosts of refugees who were stranded there, and they remained through the Revolution, and for ten years helped to care for Russian children during the great famine.

Today there are Quaker Centres in Germany, Paris, Geneva, and Vienna. A little band of Quaker educators are in the besieged city of Chengtu, in West China. There is another group working at tasks of rural reconstruction in Japan. There is a small group connected with the unique Farm School in Salonica, Greece, and, farther east, a few miles outside Jerusalem, there are successful Quaker Schools for Arabic boys and girls.

RUFUS M. JONES.

Haverford, Pennsylvania.

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One day a talk at the Old Arjay Camp Mothers' Club inspired me to try to do my best with what I have. I have done lots of things about the house: hung curtains at the windows, and papered three rooms myself this spring.

The Mothers' Club has been a pleasure and I have learned so many things there. I have learned to cook many new dishes that my family like, and know now that every child should have milk, eggs, fruit, and vegetables, besides whole grain cereals. At our Health Clinic, I had two children immunized against diphtheria. I have read more than twenty good books from our Mothers' Club Library and I have been allowed to take more than a dozen home to my children. We never had library books before. I feel that the Mothers' Club has made me a better woman, a better neighbor to the women about me and a better mother.

MRS. PEARL MACFARLAND.

Arjay, Kentucky.

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The outstanding emphasis in the Rehabilitation Program of the A. F. S. C. in Clearfield County, Pennsylvania, is cooperation. Here, the Federal, State and County Governments are coordinated and cooperating with the Federal Council of Churches, the International Council of Religious Education, Pennsylvania State College, and the American Friends Service Committee. The local response to these helpful agencies has been splendid. A Self-Help Cooperative has been formed with a federal grant, equipped to weave, to can food-stuffs, and to do handicraft in wood and iron. We have three communities with directed Leisure Time Activities that provide entertainment for all ages at very small cost. Two libraries have been started. We have two emergency nursery schools. Most of the children have gained weight. These schools, beginning with the three-year-old child and promoting parent education, are the most effective thing we do to create the new type of citizen that is essential to the new social order now in the making.

ERROL D. PECKHAM.

Clearfield County, Pennsylvania.

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For many years I have been hearing about the conditions in West Virginia and Kentucky mining fields, particularly in the tent colonies in West Virginia; but my contribution has been purely a fiancial one, and for that reason I did very little about it. Finally, a friend of mine who was working for the Federal Relief Administration, urged me to go down and see the work which the American Friends Service Committee has done in Fairmount and Morgantown in West Virginia; and that is how I came in contact for the first time with the work of this Committee. I saw the shops where the unemployed miners were making furniture. I went through a number of camps. I brought back with me essays written by a group of mothers who had formed a club where the meetings were being held in a small clinic in one of these mining camps. I saw the gardens which the Committee was fostering and returned with a feeling that there was being accomplished as much by this group as any body of people could accomplish under extremely difficult conditions.

When I found that I could earn a certain amount of money on the radio, I

(Continued on page 198)

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# High Purpose in Conversation

**By Errol T. Elliott**

ONE wonders how Jesus is to be described as to the type of leadership which he gave to his day. Was he a great preacher? Certainly the central element of the sermon was mastered by him. But in the usual homiletical sense, he would not be classified chiefly as a great preacher. Was he then a teacher? This seems to come nearer to an accurate definition of the kind of work which he did. No sermon could be greater than the collection of sayings known as the Sermon on the Mount. No teaching could be more penetrating than the questions and applications put and made by him who "knew what was in man."

With all that is to be said for him as a preacher and teacher, we should miss an adequate estimate of him if we should not see him as the conversationalist. Is it not likely that more than in a formal "preacher-audience" and "teacher-class" type of situation, he fulfilled his mission by carrying a leading part in conversation and discussion? It is likely just as true that his followers centuries later have placed far more emphasis on the preacher-audience setting than did he.

What would be revealed if some unnoticed observer should collect the content and drift of the ordinary conversation in which we participate? Would the subjects conversed about be light and meaningless or would they catch hold of something vital to life and proceed in such a manner that in conclusion the persons thus engaged would have grown in spirit or would have caught some deeper insight into life? How purposeful is our conversation?

This is a speaking ministry in which all are constantly engaged, and which offers a channel of spiritual enrichment. If one should think back, at the end of a day, over his conversations and list the subjects, what would they reveal? Here rather than in preaching, is the soul of the preacher found. Here rather than in formal teaching, is the slant of the teacher discovered.

It would be interesting, although impossible, to evaluate the comparative influences of preaching, teaching, and conversation in the moulding of the personality of those who have been largely influenced by all three. How many times does one feel the lessons of Jesus coming out of a stroll through the fields with his disciples! The opening heart and mind in friendly intercourse gave opportunities for the rich statements which he made. Although his words rather than those of the disciples are reported, one imagines that he did not monopolize the conversation nor seek to be only a dispenser of words of wisdom. Doubtless "treasures new and old" were shared in this friendly group.

How much does our religious life today find expression in conversation? Is it bank accounts, farms, school rooms, business, cooking, etc., all week and then sermons and classes on Sunday? Conversation is like threads in the fabric of our social and communal life. How much is it really weaving our lives in an earthy fashion, while services on Sunday attempt to weave them in a spiritual fashion?

I remember with deep gratitude a teacher, yes, more than one, out of my many teacher friends of past school days who brought the spirit of "the twelve" very much into his class work. Nor did he stop with the class room "conversations" which of necessity did not offer the most free interchange between himself and members of the class. Many times he would arrange a luncheon for two, or a ride in the park, or a front porch conversation. His field of teaching lent itself to that method more than do some other fields. Nor were these "talks for two" arranged by design to get the upper hold on one. There was mutuality and there was confidence.

We have noticed increasingly the word, "conversations" applied to diplomatic affairs between representatives of nations as a method of understanding. Here the two (or occasionally more) do not, presumably, feel the official weight and implication of every sentence. There is a chance for two persons to get together and just try human understanding between themselves as men, first of all, and later perhaps to fashion some diplomatic result.

The threads of thought from an exchange between personalities has woven results in personal and social affairs that no printer's ink has ever captured. Probably this form of deliberation between men has often meant more than the books they have written. In fact it is about the only way in which sympathetic (with all the meaning which the root of that word conveys) understanding can be accomplished. With all the importance that public speaking and lecturing have in the realm of idea-interchange and mental fashioning, I am increasingly convinced that "conversations" are not only the chief Christ-way but the most fruitful way of growing personalities and personal relations into the kind that yields the abundant life for all concerned.

Preaching has an important place, but it can easily monopolize a situation. It has very decided limitations. I know of one pastor who invites a few of his congregation in for a fireside conversation in which he makes no attempt to "cinch" certain ideas, but he does find opportunity or openings to get at some vital reactions of those

present. This method seems to me to be a particularly Friendly way. It assumes a good faith in the right of others to think and share their ideas, and an attitude of expectancy that when two or more persons sincerely seek truth together it brings higher returns than may often be secured in the one-way method of preaching. Why should not Friends groups make more use of "Conversation Circles," perhaps starting with a subject given in advance or some short book review or whatnot? Conversation with high purpose yields high returns; in fact it is more fruitful than a "Discussion Group," since it starts with a different attitude.

# Mission Board Faces the Future

## Report of Annual Meeting

IN an unusual way the American Friends Board of Missions looked toward the future in its annual sessions this year, as twenty-six Board members and thirteen returned missionaries sat around the tables at the Five Years Meetinghouse in Richmond for the three days and evenings of April 22-24.

There were many reasons which lead to this forward look of the Board. In the first place, this is the time of the reorganization of the Board as it is the session just preceding the meeting of the Five Years Meeting. The officers elected for the next years are as follows: Howard W. Cope, Chairman; Charles M. Woodman, Vice-Chairman; Louis B. Campbell, Treasurer. Those elected as members of the Executive Committee of the Board for the same period of years are: the Chairman, the Vice-Chairman, the Treasurer and the Administrative Secretary, in addition to nine other members: Charles E. Carey, O. Herschel Folger, Sylvester Jones, A. Ward Applegate, George H. Wood, Thomas W. Y. Clark, Flora T. Sayers, Richard R. Newby and Faith A. Terrell.

Also, at this time the Board chose as Administrative Secretary, Merle L. Davis, who has been serving as Acting Administrative Secretary for the past several months. Martha C. Kendall was asked to continue her services as Office Secretary. In a most fitting installation service and amidst the prayers of the entire Board the new secretaries took their places. At the close of this service all sang the song, "Blest be the Tie," as an expression of the spirit of the meeting and as the hope of the Board for the coming years.

### Board Free of Indebtedness

In still another way the Board is looking to the future rather than the past. During the fiscal year of 1934-35, the Board has paid off its last indebtedness, which makes us realize that that part of the past is gone and the Board can now face the future without embarrassment and without the impediment of past debts. But Friends must realize, however, that this has been done through the sacrifice of investment funds and not through current income of the Board. But, even so, it is significant that during the time of the depression the Board has been able to clear itself of a debt which had been carried over a long period of years.

Likewise, the Board can face the future with confidence inasmuch as, after all bills were paid at the end of the fiscal year, the Board carried a balance in the bank for general purposes amounting to $5,368.03. This was due to two causes primarily. The Board has made reduction in certain items of the budget, especially that of administrative expense and, second, the budget has been finally brought down to such a low figure that during these lean years the church is able to meet it. We hope, also, that it may mean that we have started an upward turn not only in the country at large, but in our church finances. However, we must not feel that the work is all accomplished and there is nothing left to do. There are missionaries whose furloughs are past due, and some of our missionaries are very seriously in need of these furloughs. The work on the fields has been reduced to a breaking point and we should look forward to a relief of the situation at the first possible moment.

Also, the Board was able, during this past year, to make a satisfactory adjustment in connection with our mission work in Havana Province, Cuba. The Board had been seeking for some years just the proper adjustment to be made in connection with this work which Arthur and Ellen Pain have been carrying on for more than thirty years. Under the present arrangement, they will continue to receive support from the Board but will not go out to the meetings of the Five Years Meeting soliciting special funds. However, if any Friends wish to make special contributions through the regular channels to this work, they will be welcomed by the Board.

### New Workers for Jamaica

The Board has for some time been seeking pastors for our Seaside Meeting, in Jamaica. Except for the brief year and a half that Robert and Ardele Cope were at Seaside, that Meeting has been longingly looking to America for a pastor since Milo Hinckle left there some ten years ago. During the year the Board has accepted for this place two Friends who are eminently fitted for this work and who come to the service of the Board and the Jamaica Mission with excellent preparation and recommendation. Frederick E. and Erna O. Nixon, who for some time were students and pastors in Kansas Yearly Meeting, and who for a number of years have been engaged in a Chicago Evangelistic Institute, will sail for Jamaica in the early part of the summer.

In still another way we face the future with hope. In addition to these two Friends who have already been accepted for service, eleven other younger folks have placed their names with the Board during the year as candidates for missionary service, which means that they face the future open minded and with a purpose to serve the best interests of the Kingdom and a world-wide service by being willing to go out to serve in foreign countries under this Board. These young people are a responsibility of the church. They are young people who have felt the urge of a world-wide service. They are young people who would make excellent workers at home, but who, also, can serve efficiently in other parts of the Kingdom on earth. And the church at home, as well as the Mission Board, cannot face the future without feeling that sense of obligation and responsibility for making a way for those who feel impelled to give themselves to that broad field of service.

### Spirit of Unity Dominates

But more important than any one detail, or circumstance, in the facing of the future was the spirit which pervaded the sessions of the Board meeting this year. Gathered around the tables, with Friends from many parts of the United States, there were Friends with divergent points of view who represented different sections of Quakerdom. Different localities of Friends have customs and practices, and sometimes statements of faith, which are peculiar to themselves. Yet the Mission Board demon-

strated so clearly that deeper than mere customs growing out of geographical locations and environment, there is a spirit of unity and cooperative effort among Friends. The members of the Board as they were seated around the tables, furnished an excellent example of how Christ would have his spirit of love, his impelling passion for unity and oneness among his disciples, prevail in groups of individuals as they gather together with a determination, not to see how they differ, but primarily to accomplish a work of love for the bringing about of his Kingdom among men within the society in which we live today. So the Board this year faced the future united to a man in that wonderful spirit of oneness.

### New Methods of Education

In considering the methods of education which our Board now has and uses, we were reminded of our sets of slides which we have for each field which, for many years, have proved very helpful and beneficial, but which are not used as much as they might be due to three main facts: first, they can be used only in churches which are equipped with projectors to show them, thus leaving out a great majority of our meetings; second, the transportation charges for them is quite an item for our smaller meetings, and third, America is becoming motion picture minded. To remedy this the Board approved equipping the office with two new types of visual education. In the first place, we shall secure a film slide projector and a set of film slides for each of our fields. To prepare these films will, of course, take time and it is not probable that the equipment can be completed before next Fall or early Winter. When it is completed the Mission Board office will be able to send to any meeting, by parcel post, a small projector and sets of film slides for any, or all, of our fields at less than one-half the cost that is now required for the slides of only one field without a projector. Thus, we will open up to all of our meetings this method of visual education which has in the past been limited largely to the few churches equipped with a projector and those near Richmond. The Board believes that this will be a decided advantage and that these new pictures and this machine will be in constant use. Interested Friends throughout the Five Years Meeting should begin looking forward to their fall and winter program of missionary education, and make reservation for these pictures if they care for them.

But the need of still another method of visual education was felt by the Board. That motion pictures have a great educative value and appeal to a large range of people no one will deny at present. So the Board felt that our office should be equipped with a set of motion picture films of each of our fields, as well as with the compact projector, that could be transported to the Yearly Meetings and other large gatherings of Friends in different parts of the Five Years Meeting. Consequently, the Board authorized the preparation of motion picture films and the purchase of a projector just as soon as funds can be secured for this project. It is estimated that the entire project will cost approximately eight hundred dollars, and the Board did not feel justified in putting such a sum in the budget this year, but felt that it would be desirable to make this matter known to Friends at large, hoping that some individual, or individuals, who are interested in this type of education would make a personal contribution towards the provision of this equipment.

### Project Method for Our Budget

The Board frequently has requests for projects on our different mission fields towards which certain groups might make contributions. While the United Budget is the ideal way for Friends to make their contributions to the Boards of the Five Years Meeting, these requests and the experience of other Mission Boards indicate that a number of meetings and individuals would be more interested in contributing to mission work if definite projects were provided, toward which contributions might be made. Some of the larger Mission Boards of other denominations have adopted this method and find it very desirable. Consequently, the Board at this session approved the adoption of the project method along with that of the United Budget. As soon as arrangements can be made and the printing done, the Mission Board office will be equipped with a list of projects within our budget towards which individuals and groups such as Sunday School classes, Endeavor Societies and Meetings may contribute.

It is not infrequent to find on church calendars of some of the other denominations not only the name of the pastor, who serves that congregation, but also the name of a missionary whom it supports or helps to support. Thus, the congregation maintains a live interest in the work of that missionary. To stimulate and facilitate the carrying out of this method of giving, the Board will have prepared, in a short time, a printed or lithographed form, in one corner of which will be reserved a space for the picture of the missionary whose support or partial support, the meeting or organization undertakes to provide. Thus, when any group wishes to make a specific contribution which is to be carried out through the year, those in charge should write in to the Mission Board office stating their preference, or asking for a list of projects still open. When the choice is finally made and the Mission Board office at Richmond is notified, this lithographed form with the picture of the missionary chosen, will be sent to the group making the contribution, together with twelve small blank slips bearing the number and the name of the project so that each month, if the contribution is to be made by months, the organization may send its money together with this slip through the regular Yearly Meeting channels. The Yearly Meeting Treasurer will thus forward funds, together with these slips, either to the Treasurer of the Five Years Meeting or to the Mission Board office, where due credit will be given not only to the project undertaken, but also, to the Yearly Meeting and local Meeting from which the project contribution is received.

### Members and Missionaries Present

The members of the Board who were present for the sessions were as follows:

Baltimore: Vernon L. Brown, Thomas W. Y. Clark.

Indiana: Charles E. Carey, Howard W. Cope, Laura Fetters, Flora T. Sayers, Ruthanna M. Simms, Charles M. Woodman.

Iowa: Theodore Foxworthy, Moses T. Mendenhall, Richard R. Newby, Ermin C. Perisho.

Nebraska: Walter H. Wilson.

New England: Alice W. Jones, George G. Wolkins.

New York: Elizabeth L. Hazard, George H. Wood.

Western: Orval H. Cox, Mary C. Hadley, Mary E. Hiatt, Sylvester Jones.

Wilmington: A. Ward Applegate, Laurenna H. Farquhar, Faith A. Terrell, Virginia Peelle.

Members representing the Woman's Missionary Union: Lenora N. Hobbs, Frances Doan McDonald.

Members ex-officio: Merle L. Davis, Martha C. Kendall.

One of the outstanding features of this year's Board meeting was the presence of a large number of present and former missionaries:

Fred N. and Alta H. Hoyt, together with their daughter, Martha, arrived from Africa during the sessions of the Board and they were welcomed to the Board meeting as the latest arrivals from the field.

Emory J. Rees, formerly of Africa, was also present.

Sylvester and May Jones, and Merle and Carrie Davis were former missionaries in Cuba.

Robert E. Cope returned from Jamaica about a year ago.

Frederick E. and Erna O. Nixon, as

noted previously, are newly appointed missionaries to Jamaica, and were present for part of the sessions of the Board.

Douglas L. Parker represented the former missionaries from Mexico.

Alice W. Jones and Mildred E. White had spent many years in Palestine.

J. Edward and Daisy Ransome, together with their daughter, Sophia, and Fred L. McMillin, drove from Friends center in eastern Tennessee to be present at the Board meeting.

Thus, the only mission field not represented by former missionaries was that of the Western Indians, and Ruthanna M. Simms, who for many years has been the Executive Secretary of the Associated Executive Committee on Indian Affairs and who had recently made an extended visit to the Indian fields, was present.

The reports from the fields indicated many problems, but probably the Mexico field is facing the greatest difficulties at the present time. However, our workers there are not finding it impossible to continue our mission work, but do have to adjust themselves to new forms and methods and to give up some of the activities which are common in most mission lands. These reports from the field reveal some interesting facts. Under the care of the American Friends Board of Missions at the present time Friends have: 41 missionaries; 775 native workers; 49 Monthly Meetings; 296 other organized congregations; 11,217 church members; 21,935 average weekly attendance; 57 Bible Schools; 3,615 enrolled in the Bible Schools; 335 Day Schools; 16,161 enrolled in these Day Schools; 9 boarding schools and orphanages; 678 enrolled in these schools; $15,177.19 native contribution to the church; $50,968.01 school fees paid.

These figures reveal the responsibility which the Mission Board, the Five Years Meeting, and all our local meetings are carrying in these fields. Truly the Board is faced with a great responsibility, and in looking forward to the future of the work it did so with courage but with a sense of the need of unity and oneness in our common purpose.

# Evangelism's Appeal for Today

**By W. Bruce Hadley**

THE annual conference of the Department of Evangelism of the Federal Council of the Churches of Christ in America brings together the men who are in positions of leadership in evangelism in their denominations. They are men who may be presumed to be sensitive to the American mind and situation. What kind of synthesis are they making between the evangel and the contemporary mind to which it is addressed? That was a sustaining motive of interest for the writer in attending the conference held in Washington, D. C., on April 30 and May 1.

The mood of the conference as interpreted by the speakers who were undisputed was "centrist." "Both, and" rather than "either, or" should characterize modern evangelism's outlook on individual and social redemption. We should both depend on God to act on the hearts of men, and energetically do the best we can to bring men to God. Ignorance is still reprehensible as ignorance, even though "sanctified," and knowledge will not fuse with action without emotion; therefore we must have both intellectual and emotional content. Evangelism should not seek a turning from the worthless more earnestly than it asks for a turning to something of worth.

It was apparent that the mood of the group of men gathered was one of conviction that evangelism had a claim for natural primacy in the Christian program. Recruiting precedes training. Commitment is the root of the tree of which Christian ideas, testimonies, and action are the branches and fruits. The accession of numbers is necessary to provide an implement (the Church) through which to apply social ideals, and the social gospel does not add numbers. On this latter point one wondered if considerations of ecclesiastical numbers were not contending for place in the minds of the brethren with the desire to know what kind of Church Christ would have his Church to be in our generation. The Eastern Church once lost its grip on a people before the advance of Islam because it was a church which had a kind of religion which was even less worthy than the religion of Islam. If the argument runs that American ecclesiasticism totters when the plumb line of righteousness is let down in its midst, there are other possible interpretations than that the one thing needful is therefore to build more ecclesiasticism of the same kind. But with the general thesis the writer was in agreement. John Wesley, Bishop Edwin Holt Hughes pointed out, lived up to his own social gospel. He did not dwell in suburban elegance while he pontificated on the social gospel. He took in enough money during his lifetime to have died a rich man; but the two silver spoons which comprised his estate at his death did not place any great difficulty upon the tax collectors. (They were gifts to him shortly before his death.) And Wesley's social gospel followed upon a religious revolution in his heart. Any student of the Wesleyan movement knows that accurately describes the relation between the Wesleyan revival and its powerful social effects.

The responsibility of the war for a religiously apathetic nation was clearly enunciated. The conference was made to feel that the church's sin in compromising with war was closely tied up with its present problem of evangelism. A generation of people was appealed to on the basis of idealism to fight a war. Disillusioned and sick, it looked at its ghastly work, and when any idealistic appeal is made to the post-war mind, its response is, "Oh, yeah?"

Evangelism has been Christianity's historic technique of propagating itself. If it abandons it, in the face of the diabolically efficient technique of anti-Christian forces in the world today, it will lose ground before those forces. The Pope has called for volounteer priests for a mission to Russia. Volunteers will go fully expecting to meet death. A similar deadly seriousness must characterize our Protestant Evangelical Christianity. No pink tea devotion can meet the world competition for loyalties today.

What appeals are evangelism's best tools today? Dr. Albert W. Beaven, retiring President of the Federal Council of Churches, rang the bell in his discussion of that question.

Because of the war, evangelism cannot appeal as effectively to idealism as it once did. It cannot appeal to fear or reward, here or hereafter—these smack of selfishness to the modern mind. It cannot appeal to loyalty to institutionalism. Methodism, Congregationalism, (Quakerism?) cannot be relied on as rallying points of loyalty for a generation which does not have even a fairly universal admiration for the Church as a church. It cannot appeal to emotion. Revivalism once gave needed color to a drab life; now life is jaded emotionally. The motion pictures have made emotionalism connote the lowest in the popular mind instead of the highest. Evangelism cannot effectively appeal for sacrifice for its own sake—a repudiation of pleasure *per se*.

But evangelism can rely upon an appeal to the basic, elemental yearning for God in men. There is a God; man is related to Him; God deals with man; and man must reckon with God. Evangelism can rely on an innate compulsion in the presence of God. It can rely on the compulsion of Jesus Christ over every individual personality. The life of Jesus exercises an increasing influence in contemporaneous literature — a sure index to the trend of the general mind; and the death of Jesus exercises a haunting, fascinating compulsion in the same way. The living Christ as a continuing, available resource for men now is a powerful reality which has not lost its appeal.

Evangelism can depend upon an appeal to man's sense of need. But abandon the old verbiage, and use religious terms out of everyday experience instead of theological terms. It can rely on a terrific dammed-up feeling that each man should use his life for the whole group instead of for himself. Hitler and Stalin capitalized on it. It is one of the most powerful appeals which can be made today. Evangelism can rely on a feeling of loyalty. Loyalty to the purposes of God; to the Church as the company of those who are loyal to God— these are valid appeals. The demand for aid in moral conquest is as valid as ever. The idea of self-expression may be sublimated by picturing Christ as one able to develop our latent powers into beauty and power. And evangelism can depend on a great new popular appreciation of the will as a key to the re-making of personality. Psychiatry has been splendid publicity for religion, and has prepared the way for acceptance of the truths that personality is made over in the the presence of a higher personality, and that a man must somewhere and somehow come to grips with his weaknesses and re-commit himself to a new life.

Evangelism by individual witnessing, pastoral evangelism, educational evangelism, using the radio for religion, and the preaching mission were all discussed as methods. No presentation was made of mass evangelism, or of the revival meeting technique. Dr. Beaven declared, however, that no method could be excluded categorically. The section of the country determined the method which could be used to best advantage. For himself he was committed to the principles, in the East, of utilizing pastoral leadership, the mobilization of church membership, and the utilization of nearby pastors in preaching missions.

Dr. W. S. Abernethy, whose election as chairman of the Department of Evangelism was announced for the first time at the conference, declared in the closing address that while he had had professional evangelistic leadership in his church, he had not had it for many years, and he will not have it again. He has united in city-wide evangelistic efforts under imported professional leadership; but he will not do that again. Evangelism, in the minds of the men met together in this council, was clearly not a concept which was wedded to any particular method of proclaiming the good news.

An outstanding bit of news arising out of the conference was the announcement of a contemplated nation-wide preaching mission to be launched in a year or eighteen months. The mission will go to eighteen or twenty great centers of the nation, under the auspices of the Council of Churches, and will be headed by world-wide religious leaders. The Council is very hopeful that E. Stanley Jones may return to the United States to become a part of the personnel of the preaching mission.

Baltimore, Maryland.

## AN OPEN LETTER TO THE PEOPLE OF JAPAN

The failure of the widespread protests from churches and peace organizations to secure the cancellation of the naval maneuvers which began May 3rd in the north Pacific is the reason given by 301 American religious leaders for an open letter of friendship to the Japanese people which was released in Japan on that day. Asserting that "we are strongly opposed" to the fleet maneuvers "because they can hardly escape misinterpretation by sensation-mongers and individuals in each nation who are in a position to profit from the creation of fear and suspicion," the message informs the Japanese people that "many thousands of our citizens, especially those who constitute the membership of our churches and synagogues, have protested against the holding of these maneuvers." It then invites the Japanese people to "unite with us in redoubling our efforts to maintain our historic friendship and in opposing every effort that is likely to lead to mistrust between our peoples." Among the notable signers are fourteen bishops, many college presidents, ministers and rabbis of leading congregations, editors of the religious press and many other leaders. While each signatory signed as an individual and not in his official capacity, the list represents a cross section of the most distinguished leadership in American religious life.

The message, which was made public by Harold E. Fey, Secretary of the Fellowship of Reconciliation, follows:

"In the name of peace we greet you, our brothers and sisters in Japan. For eighty-one years our two nations have maintained friendly relations. During this time each country has developed in parallel growth the strength and wealth of modern statehood. The broad expanse of the Pacific Ocean has become a highway on which the mighty commerce between yourselves and us is carried without danger. The great germinal ideas of our basic world culture move freely between the two nations. Through the miracles of modern communication the years have united our two peoples more firmly in the bonds of universal brotherhood.

"We write this letter of good will at this time because this cherished bond might be menaced by a plan announced by our government which we regard as highly unimaginative and mistaken. We refer to the decision of the Navy Department of the United States to hold maneuvers of a large fleet in the North Pacific during the month of May. While these maneuvers may have been ordered simply as part of the routine idea of naval men to exercise the fleet from time to time in such ways as will promote its technical efficiency, we are strongly opposed to this move because no matter how honestly meant to be without offense to any other nation, such maneuvers will hardly escape misinterpretation by sensation-mongers and individuals in each nation who are in position to profit from the creation of fear and suspicion. We desire to convey to you, therefore, the knowledge that many thousands of our citizens, especially those who constitute the membership of our churches and synagogues, have protested against the holding of these maneuvers. Great meetings have been and are being held, officials have been visited and thousands of letters and telegrams of protest have been sent. Multitudes of our people, whether connected with the institutions of religion or not, oppose these maneuvers and join us in spirit as we convey to you our assurances of continued and undiminished friendship.

'In the spirit of equality and brotherhood we therefore ask you to unite with us in redoubling our efforts to maintain our historic friendship and in opposing every effort that is likely to lead to mistrust between our peoples. Together let us move forward in peace and justice to greater service to humanity, weaving the broad seaways of the mighty Pacific into unbreakable bonds of unity in the world community."

## INVITATION FROM SAN DIEGO FRIENDS

The International Exposition at San Diego, California, opens May 29 and closes November 11. The outlook is favorable for many out-of-state visitors and, since some of them will no doubt be Friends, the members of the San Diego Friends Church extend them a cordial invitation to worship with us. The Church is located at Nineteenth and Market Streets, and services are held as follows: Sunday School, 9:45 a. m., morning service 11:00; evening service 7:00, and prayer meeting Wednesday evening at 7:30. Friends ministers and other members are urged to plan their trip so as to meet with us in our regular church services.

GARLAND HANSON.

San Diego, California.

# Religion Looks at Contemporary Conditions

A page on which leading Protestant, Catholic and Jewish Ministers apply religion to life in its various phases.

## RELIGION AS CHAMPION OF HUMAN RIGHTS

By Dr. Abba Hillel Silver

*Dr. Silver, rabbi of The Temple, Cleveland, Ohio, is active in many movements for the betterment of social conditions. He is the author of several books, including "Religion in a Changing World."*

It is quite possible that in the new era, organized religion will have to assume the role of the sole surviving champion of the rights of the individual.

In the face of the amazing pretensions of the State, religion may have to insist, and religious spokesmen in Nazi Germany have already had to insist, that man possesses certain rights, over which the State, however noble its purposes and however exalted its program, has no power whatsoever. There are sovereign rights which are man's own by virtue of his humanity and not by virtue of his citizenship in any given political group.

It is clear that the new era is being ushered in by way of dictatorships. Whether these are passing or permanent, it is impossible to say. These dictatorships, wherever established, have so far been characterized by their utter ruthlessness. This is true both of capitalistic and of communistic dictatorships. They are equally unscrupulous when they get into action. Both have no compunction whatsoever about trampling upon the prostrate body of human rights. For both, the end justifies the means. Both raise political violence to a principle. In the fury of class struggle the mandates of personal morality and basic human decencies and amenities are entirely lost sight of. We have entered an age of sanctified ruthlessness and exalted cruelty. The Dark Ages could offer no comparable records of mass brutality.

But even more alarming than the toll of victims of dictatorship's physical violence, is the tragic roll of victims of its spiritual and intellectual violence. Men are driven into terrified silence. Conformity is prescribed. Men dare not dissent. All opposition, all parties, all dissenting opinion in press, pulpit, classroom, platform and book is stamped out. The threat of all this to man's spiritual life is clear. It tends to dry up the mainsprings of his spiritual creativeness. When man is not allowed to stand alone, to dissent from the majority, to proclaim the truth which has been born in him through his own soul's travail, his spiritual life is destroyed.

The new era may thus burden the church and synagogue with another task—to save man from the dark, ghastly heresy of sanctified ruthlessness and brutality, to preach anew and with increased fervor the mandates of reasonableness, tolerance and charity, and to safeguard man's spiritual freedom and autonomy in a world constricted by encompassing walls of dictatorships.

The new era is likely to witness the intensification of racial and national intolerance. Bitter economic distress is leading to national economic isolationism. Each nation is attempting to become economically self-sufficient. Nations are entrenching themselves behind tariff walls and other artificial economic barriers. The world is becoming fractionalized to a degree unknown in the past. The Universal idea which fired the imagination of men in the 18th and 19th centuries, the idea of a federated world, of an integrated humanity, has been pushed out of man's mind by the demands of a blatant, militant and provincial nationalism. The youth of the world is being taught to think, not in terms of international solidarity and humanity, but in terms of exclusive, aggressive and competitive nationalism. In countries like Germany, nationalism is even further restricted to a fantastic race cult, and in its name citizens not of the majority race are being disfranchised, degraded, humiliated, and the very means of live-

(Continued on page 192)

## EDITORIAL STATEMENT

Religion, in its practical application, is concerned with all the vital issues that confront the world in the present day. Every moral, social, or political question has its religious bearing and interpretation. It is timely, therefore, that we listen to the voices of organized religion as they speak to the confusing conditions of this whirling epoch.

Through the cooperation of the News Service of the National Conference of Jews and Christians, we introduce this new feature, in which distinguished clergymen of the Protestant, Catholic and Jewish faiths, will discuss current national problems from the religious viewpoint.

## THE LEGION OF DECENCY IN PLAN AND EFFECT

By Rev. Wilfrid Parsons, S. J.

*Father Parsons is the Editor-in-Chief of the well-known Catholic Review-of-the-Week, "America" published in New York City.*

Just a year ago, the Legion of Decency began its career as one organized movement to assist in cleaning up the motion pictures.

The scheme evolved was simplicity itself. The Bishops had the good fortune to hit upon a title which "caught on." They formed no national body with by-laws and officers or dues. They respected the diocesan organization of the Catholic Church. The only standardized thing about it was the Pledge of Decency. By this, members merely recognized openly their already previously existing obligations in conscience to stay away from films which are subversive of good morals. On this basis, anybody could join, and a tacit invitation was held out to those of all beliefs to take the same or similar pledge. Protestant churches, singly, and also the Federal Council of Churches, as well as the principal Jewish organizations, joined wholeheartedly in the movement throughout the nation.

The effect was electric. Probably 8,000,000 people signed the pledge. The industry took alarm. It had in 1930 signed a Code of Morals, obligating itself to observe it, but had in practice repudiated that signature. Now it was faced with the consequences, for motion pictures in those intervening years had gone beyond the bounds, not only of what should constitute good entertainment for the masses, but of ordinary decency. The industry was not slow to see that such an organized movement meant business. It sent two envoys to the Bishop's Committee. It made a new commitment to observe the Code, and it signified its intentions of meaning it this time, by offering to set up a Code Administration in Hollywood, with full powers to reject any scenario or completed picture that violated the Code. It was openly stated by the Bishops that this was their minimum requirement, and tacitly recognized by the industry that only a continuance of pressure by the Legion would insure satisfaction on a lasting basis.

At this point, it is well to recall just what the Legion intended to do. It had nothing to do with anything but the motion pictures. Other moral crusades could be carried on, but not by the Legion, which believed in first things

first, and one thing at a time. It had nothing to do, itself, with the film as art. It did not advocate political censorship. It proclaimed that the responsibility for good pictures lay on the industry, and that it was the right of the public to hold it to that responsibility; it declined to shoulder that responsibility itself. If the industry should later show, after a fair trial, that it could not censor itself, it stood ready to take whatever measures might be necessary. But it was a movement of public opinion, expressed in mass fashion, and it believed that public opinion would prevail.

Here also lay the reason why the Legion did not interest itself in any proposal, though thousands were made, to reform the industry by law, whether it be to forbid wholesale trade practices like block booking, or alliances of producer and exhibitor, or any other technical matter. It held that the making of pictures preceded all these things, and that good pictures are perfectly compatible with them. Experience had shown it that exhibitors will take the films that promise box-office returns, and even now go to all lengths to refuse play dates to pictures they have booked in a block, in order to secure others that will pay, whether these are good or bad morally. If we stop the evil at its source, reasoned the Legion, namely, at the production point, we will have achieved our end. That end is simply and solely an ever higher standard of morals in this form of popular entertainment.

The results of this policy have fairly well justified it, all things considered. Previewing boards, which used to reject forty per cent of all films, now find it hard, especially in very recent months, to find one per cent that are entirely objectionable. The political censor boards have had their work reduced almost to nothing. Moreover, the artistic values of the films have increased; for the producers, not able now to use the cheap and nasty way to secure a laugh or a thrill, were forced to rely on legitimate methods.

One thing remains to do. The producers themselves are not converted, nor is there any hope that they will be. They will continue to travel the decent way as long as the pressure is on them. The real problem in Hollywood is the writer: in his brain originate the ideas that the Legion has combated. Drive out the indecent writer, and put the decent ones in his place: that is the next job for the Legion.

WAGE PEACE TODAY

While the people will listen. Help the cause by proclaiming its principles. Use Peace Posters, 32 x 44 inches, wording changed bi-weekly. Send 25 cents for sample and particulars. Peace Posters Press, P. O. Box 703, Baltimore, Md.

# CENTRAL COMMITTEE IN BUSINESS SESSION

## Acts for Five Years Meeting Executive Committee Which Will Not Meet Until October

Acting this year for the Executive Committee of the Five Years Meeting, to which its proceedings have been submitted for review, its sub-committee, known as the Central Committee, met at the Central Offices on April 25. Since the Executive Committee will be required to meet in October, just prior to the sessions of the Five Years Meeting, it was thought inadvisable to incur the expense of a meeting of the larger group at this time.

The five regularly appointed members of the Committee were present—Isaac T. Johnson, Laurenna H. Farquhar, William O. Mendenhall, Howard W. Cope, and Alvin T. Coate—together with the Secretary and Errol T. Elliott.

At the meeting of the Executive Committee held a year ago, Howard Cope and Alvin Coate were appointed to serve with Lindley M. Binford as the Committee to disburse current funds for the relief of needy ministers and workers. They were also asked to seek out two Friends, not necessarily members of the Executive Committee, who with other members of the Sub-Committee would give attention to finding some more adequate plan of meeting the need of retired ministers and workers. They reported the names of Burritt M. Hiatt of Wilmington, Ohio, and Jesse O. Parshall of Richmond, and expressed the hope that the Committee would be ready to make some report at the October meeting of the Executive Committee.

Annual reports of the Treasurer and Auditor of the Five Years Meeting were received and examined with considerable satisfaction. While receipts have fallen slightly under those of the previous year, and have been insufficient to enable the various departments to do at all adequately the work so greatly needed, operations have been rigidly restricted to funds received, and no Board deficits have been incurred. Furthermore, barring a $3,500 mortgage held by Indiana Yearly Meeting on the Central Office Building property, long-standing obligations have been liquidated, or assumed by our own agencies, so that the Five Years Meeting is at long last clear of bank indebtedness.

Due to the fact that a few Yearly Meetings have not paid all their assessments for administrative expenses, funds have not accumulated to cover the expenses incident to the sessions of the Five Years Meeting in October. In making out the Administrative Budget for this year, it became necessary, therefore, to provide for such expenses, which are incurred largely in printing the reports and proceedings. This has necessitated a slight increase in the assessment rate, which, however, is in the nature of an emergency and not a continuing amount.

Estimates for the United Work of the Five Years Meeting for the year 1935-1936 were approved as follows:

| | |
|---|---|
| American Friends Board of Missions | $41,000 |
| Board on Religious Education | 1,000 |
| Board of Young Friends Activities | 2,500 |
| Board on Prohibition and Public Morals | 300 |
| Board of Education | 200 |
| Peace Association of Friends | 1,000 |
| Fund for Ministers and Workers | 3,200 |
| Cooperative Expenses | 4,176 |
| Emergency | 1,624 |
| | $55,000 |

As last year, the item for ministerial relief will be considered as a preferred charge upon funds received, to be paid in full. A word of explanation is in order concerning the item, "Cooperative Expenses," which has to do with the joint administration and promotion of our united work. This item has necessarily been increased to care for the very important work being done by Errol T. Elliott, formerly of the Mission Board Staff, who is now working for the Five Years Meeting as a whole.

Appointments to fill vacancies on the Executive Committee of the Board of Young Friends Activities were ratified as follows: Mildred Kearns (Western) to fill the vacancy left by Elizabeth Marsh, whose term of five years has expired; Mary Reynolds (North Carolina) to fill the vacancy left by Clyde Milner, whose term of five years has expired; Frank Dorey (Canada) to fill the vacancy left by Orville Dennis, who has resigned and whose term does not expire until the end of this year.

From the American Friends Board of Missions came the following nominations, which were approved: For Administrative Secretary of the Board, Merle L. Davis; for Members-at-Large on the Board, Howard W. Cope, O. Herschel Folger, Elizabeth L. Hazard, A. Ward Applegate, Richard R. Newby, W. Bruce Hadley, and Louis B. Campbell.

Errol T. Elliott made a report of his year's activity in stimulating interest in the work of the Five Years Meeting, and asked the counsel of the Committee regarding phases of future work. Much appreciation was expressed of the invaluable contribution he is making.

# RELIGIOUS EDUCATION BOARD MEETING

## In Review and in Forecast, Board Considers Important Work in Session at Richmond

This Board met April 24, with all members present. Each of the sessions began with a suitable devotional period.

Reports of various meetings of the International Council of Religious Education, in which the Board is especially interested, were made by Edmund T. Albertson, Wm. J. Sayers and Edgar H. Stranahan. Their reports told of added and growing good that come from the contacts made with the International Council.

Friends may be interested in knowing what responsible assignments our representatives have. E. T. Albertson is our appointee on the Executive Committee, is on the Educational Commission, and is a member of the Field Committee that has much to do with accrediting of the various State Councils. W. J. Sayers is our appointee on the Educational Commission and is on the Committee in Group Graded Lessons. E. H. Stranahan is appointed by the International and National Executives of Boards on Religious Education to membership on the Educational Commission and is a member of the Committee on Church School Administration. These representatives find large places of service in these appointments and often have opportunity to contribute the Friendly viewpoint.

The Treasurer's report brought the Board to the realization that the important work under its care is very poorly supported. A request is being sent to the Executive Committee of the Five Years Meeting that through the proper channels, Bible Schools be asked to send the offering, which many now take on the first Sunday of each month and designate for one specific work, to the United Budget for the entire work as represented by the whole Budget.

Following a long established practice, $50 was granted to the International Council, and $25 to the World's Sunday School Association.

Because the Board cannot, under the present financial provisions, have even one representative in the field to contact our Bible Schools, it urges that the local School make larger use of the State Councils, their workers and their conventions. It is also urged that each Yearly Meeting Committee on Religious Education see that there is annually appointed some one Friend to represent Friends on the Executive Committee of the State Council in each State where Friends are located. Since Friends generally do receive much from the State Councils, Yearly Meeting Committees are asked to urge local Schools to support liberally the State work, by an annual offering.

The new Leadership Training plan, now being launched by the International Council, is indorsed. Workers in the Bible School, and each pastor, should at once investigate this new plan to discover how effective it may be in helping to solve some of the problems in this field. We encourage Bible Schools to plan now for a large use of the new scheme this Fall. Under the new plan, teachers will fill out a simple Course Plan before teaching a class. A charge of ten cents will be made for each credit issued to students in classes under the direction of this Board and in our own denomination. Persons taking Leadership Training work by correspondence will pay one dollar.

Active steps are being taken to call the attention of all Friends to the religious educational "Emphasis" for the year beginning October 1st, "Christ in the Life of the Church," which has been agreed upon by more than forty denominations which work through the International Council. Various suggestions for the furtherance of this "Emphasis" will be given to Friends later.

While we are not, at this time, making a radical change in the Standard for our local Schools, we have approved "Standard B," as issued by the International Council, and urge that Schools make a much larger use of this for improving their work.

Several matters, thought to be important were referred to the new Board which will be appointed at the sessions of the forthcoming Five Years Meeting.

The Board adjourned at the call of the Chairman, expecting that he will call the entire Board to meet during the early days of the Five Years Meeting, next October.

All inquiries concerning the work of Religious Education should be addressed to E. H. Stranahan, 1515 South Adams Street, Marion, Indiana, but all requests for information concerning Bible School literature should be sent to Friends Book and Supply House, Richmond, Indiana.

## NAOMI

Her bitter cry still echoes down the ages,
"My burdens are too grievous to be borne."
And yet she was not utterly forlorn—
She had a loyal friend, such as assuages
Excessive grief. Upon the Sacred pages
There is no finer record of the glory
Of steadfast friendship than the simple story
Of faithful Ruth amid the alien corn.

ALBERT W. MACY.

Pasadena, California.

# ANOTHER STEP IN WORLD CONFERENCE PLANS

At a meeting held at Philadelphia on the afternoon and evening of May 3, Friends took one more step toward the World Conference planned to be held in this country in the summer of 1937. Friends present from a distance were, President W. O. Mendenhall of Whittier, California; Burritt M. Hiatt of Wilmington, Ohio; and Mary Petty of Greensboro, North Carolina. These joined with Friends nearer home in a consideration of various plans for the furtherance of the Conference arrangements.

It seemed quite clear from expression received from Friends at a distance during recent months that the Philadelphia area is definitely favored as the place for holding the Conference. A sub-committee will go forward with the details.

As Chairman of the Nominating Committee, L. Hollingsworth Wood submitted names of Friends to serve on the five Commissions which are being set up for the preliminary study of subjects to be considered by the Conference in 1937. These Commissions are as follows:

Commission I. The Spiritual Message of the Society of Friends.

Commission II. The Individual Christian and the State.

Commission III. Methods of Achieving Economic, Racial, and National Justice.

Commission IV. Friends' Contribution to Education.

Commission V. International Cooperation of Friends.

It will be seen that these Commissions conform very closely to those which have been appointed by the Program Committee of the Five Years Meeting to make a study of Friends' testimonies, preliminary to its sessions to be held at Richmond next October.

Each World Conference Commission is to have a Chairman and a Sub-Chairman, the one being an American and the other an English Friend or some Friend from abroad. Barrow Cadbury of London Yearly Meeting is chairman of the nominating committee to select those from abroad to serve in this capacity.

In the evening, the World Conference Committee group was addressed by Rufus M. Jones, who stimulated Friends to a fuller sense of the high adventure of Quakerism, illustrating his remarks with references to the many Friends who as individuals have so effectively influenced other persons and groups. A major purpose of the proposed Conference is to bring into closer Christian fellowship those who throughout the world, sometimes almost singly and alone, are seeking to radiate the spirit and message of Christ as interpreted by Friends.

# OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

## WHO CRUCIFIED JESUS—AND WHO CRUCIFIES HIM NOW?

Editor, THE AMERICAN FRIEND:

Far down the echoing years came the cry of a Jewish mob as I read, "Easter and the Crucifixion Story" in the April 4 issue of THE AMERICAN FRIEND. "His blood be on us and on our children!" It was the cry of one of the Jewish children protesting against the injustice of having to suffer the consequences of a statement nearly two thousand years old.

However, instead of discrediting the word of God by referring to it as the reflection of the bitterness of the time, shall we not use it in the study of the life and death of Jesus to determine where the responsibility should rest then and now? Although some bitter and undesirable facts must be accepted, there may be found much of comfort and consolation in such a study.

Among the enemies of Jesus there was more than one group. He was forced to leave Galilee because of the enmity of the Scribes and Pharisees, a small but influential group of Jews. They hated him because of the wide difference in their conception of religion and righteousness and in his. Religion for Jesus was not outward forms, but inner spirit; not rules performed for God, but service wrought for men. Such fundamental differences had to bring conflict. He charged them with being hypocrites, religious actors; they accused him of violating the rules of their religion, and sent down leaders from Jerusalem to watch, to question, and to trap him, trying always to implicate him in such a way as to bring about popular disfavor or political concern for possible rebellion against the hated Roman authority. They got in touch with adherents of Herod and took counsel how they might destroy him. (Mark 3:6) "But always charged he the disciples that they should tell no man that he was the Christ;" and since he paid taxes and declared that to Cæsar was due certain tribute, the Pharisees would more than likely have failed had it not been for the support of the Sadducees. They were conservatives in theology and were quite willing to make an alliance with Rome so long as it would preserve their power, which depended upon their control of the temple. When Jesus drove the money changers from the temple he aroused the opposition of this priestly party. From this event on we see them joining hands with their former enemies, the Pharisees. And Caiaphas said, "What do we mean? We must get busy. He will cause a rebellion and Rome will come and we shall lose our place and nation." "Then from that day forth they took counsel together for to put him to death." (John 11:47-53)

A third group, charged with responsibility for the death of Jesus, were the Romans. According to the accounts of the Synoptic Gospels, as well as of the Fourth Gospel, if we are to believe that they are true accounts, (and if we don't believe them then it doesn't really matter who crucified him) Pilate satisfies every suspicion of his being in sympathy with the trial and crucifixion of Jesus. Notice one of their conversations. Pilate said, "Art thou the King of the Jews?" Jesus said, "Did you think of that yourself or did someone else tell you?" Pilate said, "Am I a Jew? Your own nation and the chief priests have delivered you to me. What have you done?" The Sanhedrin had large local powers but not that of the sentence of death. Before Annas, the church court, the charge brought and passed on was blasphemy; but before Pilate, the wily priests brought the charge of insurrection.

Assuming that Pilate was the cruelest and most rapacious of Roman governors, and a man of blood, what point is to be gained? Why did he appear to hesitate by appealing to the people three times? If he did not credit the charges against this seemingly harmless fanatic, what would one more death mean to a man of blood when it might avert a probable, aggravating Jewish tumult? He had, no doubt concurred with other unreasonable demands to placate that independent, nationalistic people. If he did believe the charges, would he not be glad to crush a rebellion and win the approval of the Roman Empire? What danger was there of implicating the Roman empire by putting this pretender to death? Herod had not laid the burden of the beheading of John the Baptist on the Jews, despite John's large following. Pilate surely did not fear bringing upon himself the displeasure of Rome by releasing or crucifying Jesus, else why should he offer to release a confessed insurrectionist, Barabbas, who had in his rebellion been accused of the murder of a Roman.

Why, then, was he reluctant to condemn Jesus? For the first time in all his experience as Governor, he was trying the Son of God. Think you he could escape the power emanating from that personality? Added to his own impressions was the strange word from his wife, "Have thou nothing to do with this man." Why? No more can we explain why the crowd of people, following Jesus as he entered Jerusalem riding on an ass's colt, without instruction should proclaim him king. But when the Pharisees remonstrated, Jesus said "If these shall hold their peace, the stones will immediately cry out." The Roman Centurion, disinterested in Jewish religion, at the cross was forced to declare, "Truly this man was the Son of God." Pilate was forced to act contrary to his nature.

Deemed worthy of death in the religious courts, but sentenced under Roman law, because when Pilate said, "Judge him according to your law," the Jews said, "It is not lawful for us to put any man to death"; crucified by Roman soldiers at the command of a Roman governor but surely at the insistence of the Jewish leaders and a fickle Jewish mob; executed by a Roman method but that method requested by the mob outside who cried, "Crucify him! Crucify him!"

Now, where the consolation? For friends Jesus did not lack. From the same race of people who put him to death came a comparatively large group of friends. Just as the highest mountain is matched by a corresponding ocean depth, so the hatred of one group is offset by the love, loyalty and fellowship of the other. The statement that Jesus never denounced the Jews must be qualified. Did he not say, "Oh Jerusalem (not Rome) thou that stoned the prophets—behold your house is left unto you desolate." Not all Jews were condemned then, nor are all condemned now. "There is therefore now no condemnation to them which are in Christ Jesus." I believe I can safely say that Christianity makes no difference in fellowship with any Jew who has accepted Jesus as the Son of God or with the Gentile who does not rest under the accusation of the death of the Savior.

It is difficult to compare the suffering of Jesus with that of any person or race. Suffering is a matter of degree and not of space of time. But how little did that mob think of the misery and martyrdom they were heaping on untold generations, who like the South, are not responsible for but cannot escape suffering from the consequences of the act of a minority attitude. Little did they think their cry might mean a blessing to coming generations—a curse in general and a curse on unbelievers, but a blessing on believers on whom his blood is applied for sanctification and the remission of sins.

Although it may be impossible to escape the hatred and prejudice of in-

considerate, unchristlike gentiles, may we find comfort in realizing that after all it is a present and individual concern with any and all of us. It is not a question as to whether a Roman or a Jew is responsible but whether or not *I* "crucify him afresh and put him to open shame."

JOSEPHINE DUNLAP.

Louisville, Tennessee.

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EDITOR'S NOTE: Apropos of the above discussion, we have had a few reactions which indicate that some readers misinterpreted a sentence in our editorial which commented on the article by Rabbi Calisch. In speaking of economic and political factors being largely responsible for Jesus' death, rather than religious ones, we were referring wholly to the human motives involved in the crucifixion and in no sense to the Divine plan and purpose. We trust that our two main points of concern may not be lost: that we should be Christlike in our treatment of the Jews—even fellowshipping with those who have not yet accepted Jesus as the Son of God; and, as emphasized by Josephine Dunlap in her closing words, that we be concerned that we who bear the name Christian are not ourselves crucifying Christ by betraying his spirit.

## A GOOD WORD FOR "ALLIED YOUTH"

Editor, THE AMERICAN FRIEND:

Repeal of National Prohibition and relaxation of State control of alcohol have thrown the entire burden of saving the youth of America from the use and effects of intoxicants upon educational agencies. Among the organizations called into existence by this challenge, none is more aggressive and effective than "Allied Youth," which stands for "the liberation, through education, of the individual and society from the handicaps of beverage alcohol." It believes in total abstinence plus action, and is attempting to provide for young people between the ages of 14 and 30 an authentic approach which is grounded on scientific data and is unbiased and unpropagandized. It is non-sectarian, non-partisan, and non-political.

This organization functions through a national headquarters and well organized local posts. The national office stimulates the preparation of text books and other educational materials, it urges the adoption of the proper text books on the alcohol problem by public school boards, and prepares and distributes literature. It publishes monthly *The Allied Youth*, a readable bulletin packed full of suggestions and information concerning the temperance movement. In the local posts, the emphasis is upon individual responsibility for action in the cause of temperance.

The Executive Secretary, Mr. Roy Breg, writes that literature will be sent to any person who is interested, and that their field representative is always available.

Here is an agency whose work is entirely in harmony with the principles and methods of Friends. It is hoped that Friends will avail themselves of and contribute to the extension of its activities. Interested persons should write to "The Allied Youth," National Education Association Building, Washington, D. C.

JOHN H. FERGUSON.

State College, Pennsylvania.

## FROM OUR WASHINGTON CORRESPONDENT

From outside sources we have heard it said recently that "Washington Friends are building a clearing house for cooperation." Certainly there are many ways in which a group of Friends can help with community projects. We are asked quite often by outside organizations for the use of meetinghouses for special meetings.

On April 12th, when students across the United States were calling their anti-war strike, George Washington University students found it impossible for three Congressmen, Maverick, of Texas, Amlie of Wisconsin, and Sisson of New York, invited to address their rally, to do so at the morning demonstration on the university campus. The strike committee turned to the Friends and asked for the use of the Meetinghouse at 1811 Eye Street for a hastily-called student meeting that night. A very interesting session resulted, with a group of possibly a hundred students attending, to hear the Congressmen.

Following the meeting, the students went to a near-by restaurant to complete plans for a Student Anti-War Council. Because of the presence of two or three Negroes, the restaurant refused to allow them to come in, so back to the Friends Meetinghouse moved the group, where the young people spent the evening developing their plans.

Friends have recently been hosts to two other groups. The local Fellowship of Reconciliation held a seminar for Washington Ministers on April 25, with Dr. Edmund B. Chaffee of New York leading the discussion on the preaching of the Memorial Day sermon. The seminar met at the Eye Street Meetinghouse.

That same night the local Socialist club held a public meeting at the Florida Avenue Meetinghouse, addressed by Sir Stafford Cripps, a member of the national executive committee of the British Labor Party, and chairman of the Socialist League in England. Sir Stafford, speaking on "International Socialism," reviewed the present situation in England, with occasional witty and delightful comments on conditions in the United States. He has been in Washington for a short time, and has interviewed both President Roosevelt and Huey Long. Daniel N. Shoemaker presided at the meeting, and Congressman Amlie made a few introductory remarks.

The Friends Peace Committee has been distributing to Washington teachers, and to Congressmen, copies of the April 1st number of *World Events*. This particular number has some excellent suggestions regarding the United States-Japanese policy, and also a most arresting cartoon. We have been able to make wide distribution of the paper through the generous cooperation of the publishers.


## WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, $1.50 up. Restaurant service if desired.


## RELIGION AS CHAMPION OF HUMAN RIGHTS

(Continued from page 188)

lihood denied them. Here race idolatry has run riot to a point where all human virtues have been sacrificed to it.

What is required in our day is not super-heated race or national apologetics, nor mystic yearning after social or cultural coordination, but a generous and tolerant way of life which will give each race and nationality the opportunity to live its own life, to express its own soul and to contribute its unique values to the commonalty of human life. Our age needs a form of good will which will not only tolerate differences but which will gladly use them for the enrichment of life.

Judaism and Christianity have a message and a mission which overleap national boundaries and race barriers. They speak not to the racial man or the national man, but to the man *qua* man. They speak of truths and values which all men need for their spiritual and moral sustenance and which all men may cherish regardless of their color, their station or their nationality. Neither Judaism nor Christianity has always been faithful to the universalistic, international implications of their respective teachings. In the new era they will have an historic opportunity to confront the rampant, nationalistic and racial aberrations of a confused and disintegrated world with their strong, ancient gospel of "One God in Heaven and One Humanity on Earth."

## A CALL TO VENERATE THE VENERABLE BEDE

*The American Bible Society appropriately suggests a wide reading and re-reading of the Fourth Gospel at the time of the significant Scripture anniversary soon to occur and herewith described.*

Many school boys have wondered how the Venerable Bede got his name. His death at sixty-three demonstrates that to be venerated a man does not need to grow a flowing white beard and seam his countenance with the furrows of eighty winters.

Bede was the most learned man of his age in Britain, and perhaps anywhere. But that is less than half. He was both honest and modest. He did not square off and tell the universe how to run itself, as is the temptation of small souls endowed with superior knowledge. He lived long, long before the dawn of the age of modern science, but he had the true scientist's reverence for facts. He knew that all his ideas were not his own, and he faithfully gave credit to those from whom he derived them. And he constantly strove to keep within his facts. He has properly been called the father of English history for he had the historical sense highly developed though living in an age of ignorance and crude magic.

But best of all, he used his knowledge for the benefit of others, and especially for common folk. He spent his last days translating one of the Gospels into the vernacular of his period. This is the first time any portion of the Bible got written into English. Nor was any serious attempt made to go on with this work for more than six centuries. Wycliffe was born about six hundred years after Bede died. and Tyndale did not appear for more than a century and a half later still.

This fact gives point to the call from the Bible societies in English-speaking lands today to read and re-read the Gospel of John, which was the one chosen by Bede for this early achievement in translation. May 25, 735, marks a double Bede anniversary: on that day he completed this translation, and on that day he died, 1200 years ago. This work was his last labor. In excessive weakness of body he struggled through the last portion of the task. His clerk told him that they had come to the last sentence. On through that he went. The clerk said, "Now, it is finished." "Finished, indeed!" said the good man, turned on his couch, murmured the Gloria, and died.

Bede's Latin was good. He knew Greek. He probably knew some Hebrew. He had access to a good library, good as libraries went in those days and on his far frontier of the world. This was centuries before the art of printing was invented. Bede devoted his whole life to his learning and his writing—labors, as he said, undertaken for the benefit of his brethren. He wrote history, volumes of it. He prepared a grammar. He wrote a treatise on music. He put knowledge within the reach of those who could use the only language of scholarship then known. And at the last he set about getting the Bible into the vernacular of the humblest.

It will be refreshing to every present-day reader, in the light of all this, to take in hand this familiar portion of the Bible on which Bede worked. None of those who sit down in response to the call to read anew the Gospel of John will follow the language which Bede himself used, for the English of today has no speaking acquaintance with the English of Bede's day. Furthermore, the Bede text is no longer within reach; no copy is known to exist. The loss is somewhat sentimental, for only the rarest scholar of today would be able to read a verse of it. The student in high school and college has a hard enough time making head and tail of Chaucer, and Bede lived six hundred years before Chaucer.

Bede never traveled. In all of his life he moved not more than a few miles from the place of his birth. The same is true of Immanuel Kant, one of the profoundest thinkers of all time. Men like him and Bede make it clear that provincialism is a disease of the mind, a blight of the soul, and not the accident of travel or the lack of it. This Bede anniversary may well be celebrated by all in a reappraisal of the essential values of life. There are acres of diamonds in the dooryard of each of us.

There will be some speculation as to why Bede chose the Gospel of John for his first essay in translation. To a less discriminating spirit than his it may seem to be the least suitable of the four Gospels for presentation to a rough and ignorant populace such as that by which he was surrounded. May it not be that it was precisely because life of the times was so drab that Bede chose John's Gospel? The same Jesus appears here as in the other Gospels. He walks the same streets, trudges along the same dusty highways, ministers to the same hunger and misery. But in John's Gospel this pre-eminent life rises above its surroundings as in none of the others. The transcendent significance of life is depicted.

Is it not likely that Bede sensed this, and hastened first to put this interpretation of the life of Christ before the starved and suppressed spirits about him? He wanted religion to mean to them the fullest possible emancipation. He would have them know that narrow confinement and drudging duties need not stifle the soul in men. He had experienced the truth in himself, this man who had never traveled, had never held high office, had never been lord or bishop of anything but of himself and his own exalted purposes.

With this insight each and all may well respond to the call to read anew John's Gospel, for reading it means communion with the most exalted Spirit of the ages, and encourages just now acquaintance with a great soul, worthily venerated because he caught the spirit of Jesus, lived, wrought out his mission, and died in the power of that spirit.

## LITTLE QUAKER MOTHER

Little Quaker Mother
I see thee clad in gray,
With fair head bowed in prayer
As on that bygone day
Thou didst worship in the silence
Of that meetinghouse so small,
Wherein was felt the Presence
Brooding over all.
Thou didst show the way of life
Which excelleth every other,
Helpful, sweet, triumphant
Little Quaker Mother.

FAUGHN WHITE.

New Castle, Indiana.

## SHOWERS OF BLESSING IN SOUTH DAKOTA

Friends in South Dakota are feeling very thankful for the recent rains which have broken the long drought and given hope for a fair crop this season in the Dakotas and neighboring States. Lake beds are beginning to fill up and the creeks are just commencing to run. Such encouraging signs are making the people very grateful.

On Sunday, April 28, at Harmony Friends Meeting near Wessington Springs, South Dakota, Curtis Hockett of Aurora Meeting gave a telling sermon on the life and character of Christ. Lunch was served during the noon hour at the parsonage. At a conference in the afternoon, Stella Hockett of Aurora spoke fluently on the topic, "Present Indications for Peace," and O. W. Johnson of Wessington Springs spoke on the causes and effects of war. A letter was directed to Governor F. B. Olson of Minnesota from the community of Harmony Friends, highly commending him for his recent declaration that no government has a right to compel its citizens to bear arms, and also commending his opposition to compulsory military drill. It was felt that such expressions coming from a progressive Chief Executive of a great State like Minnesota should be sustained and encouraged by every lover of free speech and liberty of conscience in this country.

# QUAKERDOM · AT · LARGE

William Heacock, a Danville, Pennsylvania, Friend, has been largely instrumental in the introduction in the Pennsylvania State Legislature of a bill to prohibit the use in any way of the name of any religious body in connection with selling or advertising narcotics or alcoholic beverages.

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G. Burnham and Edith Braithwaite, and little daughter Betty, are on their way home on furlough from Japan to Ireland and England, by way of this country. Edith Braithwaite, then Edith Lamb, attended the sessions of the Five Years Meeting in 1922 as a fraternal delegate, with her parents, Charles Lamb and wife, from Dublin Yearly Meeting. She was then on her way to Japan to begin work on the mission field.

* * * *

Chicago Friends were fortunate in having as a visitor from April 29 to May 2, Margaret Thorpe Watts, enroute on furlough to England from her work in Australia for crippled children. Many American Quakers know her from her visit to this country in 1914, with a group of young English Friends, and later in war relief in Europe. After having visited American institutions for the care of crippled children, she sailed May 15 on the *S. S. Aquitania* from New York.

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With his oration, "The Ghostly Challenge," David D. Webb of Richmond, representing Earlham College, won third place and a prize of twenty dollars, May 3, in the annual Peace Contest of the Indiana State Intercollegiate Oratorical Association. The competition was keen and the judges found but little basis of choice between the three college orators who placed. The prizes are given by Mary and Helen Seabury of New Bedford, Massachusetts.

* * * *

As this issue goes out to readers, the Triennial Conference of the Woman's Missionary Union of Friends is getting under way at Wichita, Kansas. Women Friends from points east and from this mid-western section, to the number of between thirty-five and forty, converged on Richmond, and from here journeyed on westward in two chartered busses. Amy J. Marvel of Richmond was the indefatigable Superintendent of Passenger Traffic, who perfected arrangements for this Friendly group trek to Kansas.

* * * *

On another page will be found the message sent to the people of Japan by three hundred and one American citizens from various walks in life—ministers, church executives, educators, and editors, principally—expressing profound regret over the holding of the American naval maneuvers in the Pacific. Among those signing the message were the following Friends: President W. W. Comfort of Haverford College, William B. Harvey, Secretary of Philadelphia Yearly Meeting, Arch Street, Rufus M. Jones, Clarence E. Pickett, Alexander C. Purdy, Elbert Russell, E. Raymond Wilson, and Walter C. Woodward.

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David T. Marvel of Canton, Ohio, son of Amy J. Marvel of Richmond, gave a twenty-five minute talk on Quakerism before the Men's Bible Class of the Westminster Presbyterian Church of Canton on April 28. He and his wife have been associated with this church for the past few years, and he has been a regular attender of this class, comprising about fifty men, who gave him interested attention as he presented the fundamental principles and testimonies of the Quaker belief. The minister of the Church, John Barker, is a graduate of Haverford College, and a great admirer of Rufus M. Jones.

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It is fifty years this year, says *The Wayfarer*, since American Friends first sent missionaries to Japan, and today they are carrying on a large amount of work, centered in Tokyo. This includes a Girls School numbering 358 scholars, four Kindergartens, and two "Dormitories," one for men students at Tokyo University and the other for schoolgirls. Besides the usual business connected with the various Meetings, there is a social welfare committee (with Gurney Binford as Chairman) which organizes short courses for young farmers where instruction in both spiritual and material welfare is given; a Peace and Service Committee of which Gilbert Bowles is Secretary; and work for the blind is conducted under the leadership of our blind Friend, Takeo Iwahashi. The Yearly Meeting itself was established in 1917. It comprises nine Monthly Meetings and has 356 members, 458 associates, and 1,137 children in the Sunday Schools.

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An unusual ceremony under unusual auspices took place at a special chapel service at Earlham College on May 3. On behalf of the College, President William C. Dennis received the Fidac Medal, awarded each year to an American college for distinguished service in promoting international good will and understanding. The award was made last year at the Fifteenth Annual Congress of Fidac, meeting in London, when Earlham was chosen out of seventy-five participating colleges for the distinction. Fidac is the interallied veterans' association of over eight million World War veterans of eleven nations. The presentation was made in person by Jean Desbons of Paris, President of Fidac, and former member of the French Chamber of Deputies. In making the presentation, Desbons, a brilliant and eloquent lawyer, facing the student body said, "I put to you the question of whether the World War was the last war. The veterans have had their day—the answer depends on you, the youth of the world." In accepting the medal, a fitting response was made by President Dennis, who said that Earlham seeks to be true to the spiritual inheritance handed down by George Fox and William Penn, both by living in the spirit that takes away the occasion for war, and by furthering the constructive measures whereby law is substituted for force in international relations.

## NEWS OF OUR MEETINGS

The latter part of March, Ermin C. and Ruth Perisho of Oskaloosa, Iowa, spent a week among Friends at West Branch, Iowa, holding services each evening which were helpful and well attended. Keen interest was shown by the young people especially, eight of whom were received into active membership on April 21. It was a busy vacation from College work for the Perishos, but profitable to each of the various activities with which they came in touch. . . Raymond Binford of Guilford College, North Carolina, spent April 26 in the home of the pastor, L. Willard Reynolds, where he conferred with members of West Branch Meeting and also the Conservative Friends, relative to existing projects and problems. This was a part of the extensive trip he and his wife are making among the meetings and groups of Friends over the country.

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New York Yearly Meeting will be held this year at the Friends Meetinghouse, Hooker Avenue, Poughkeepsie, New York, beginning the afternoon of May 28 and continuing through until noon on Sunday, June 2. David F. Lane is Presiding Clerk, and Thomas Harvey Haines is Recording Clerk. Bertram Pickard of the Friends Center at Geneva, Switzerland, will give an address on Sat-

urday afternoon on, "The World Fellowship of Friends." D. Robert Yarnall, Clerk of Philadelphia Yearly Meeting, will speak on Tuesday evening on, "The Ministry of the Business Man." Other visiting speakers will include: D. Elton Trueblood of Haverford College; Patrick Murphy Malin of Swarthmore College; Paul Harris, Jr., Director of the Youth Movement for World Recovery; Elmer A. Carter, Editor of *Opportunity*; and Dr. Haven Emerson.

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The Pastors Short Course of Indiana Yearly Meeting will be held this year as usual at Quaker Haven, near Syracuse, Indiana, from July 1 to 5, beginning at noon Monday and adjourning after breakfast on Friday. A full program has been arranged, including panel discussions, addresses, a series on "Sermon Building," Bible study, lakeside devotion, and morning worship. There will also be time for games and recreation. Pastors and their families are invited to make it a family outing for fun and profit.

* * * *

The First Friends Church at Anderson, Indiana, recently experienced one of the best revivals in its history. Miss Ora Simmons, a girl evangelist whose home was formerly in Denver, Colorado, and later in California, held a three-weeks' meeting, closing Easter Sunday. The attendance was unusually good, and some nights the Sunday School rooms were thrown open to accommodate the overflow. Her sermons were convincing and many bowed at the altar of prayer for conversion. On Easter Sunday morning, the pastor, Frank J. Long, received into membership thirty-one by letter and confession of faith, and two came into active membership from the associate list. That night two more were received into membership, and Sunday, May 5, six more were received, making a total of thirty-nine new members. A good portion of these are young married people who are members of the Bible School.

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On account of conflict in dates with Fairfield Quarterly Meeting and other local meetings, Parsonsfield Quarterly Meeting in New England will be held one week later than usual, on June first. . . . Easter Sunday at East Parsonsfield Meeting brought sunshine, flowers, and the largest attendance in several years. All services during the winter months have been held regularly with good attendance, in spite of deep snow, and illness in the community. The Women's Group has improved the interior of the meetinghouse and has recently renovated the upstairs room with new paint.

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Easter Sunday was observed in Clintondale, New York, Meeting under the leadership of B. Russell Branson in a wonderful manifestation of the divine truth of a risen Lord. His benediction was felt, sending Friends forth with fresh vigor and zeal and a renewed sense of mission. Eight new members were received by request into the Meeting, as well as three by letters and twelve from the associate membership. The interesting and inspiring program included Bible readings, a charge to new members and to all members, a prayer of consecration and dedication, the presentation of a Bible to each new member, and a welcome extended by the entire membership. A choir of sixteen voices sang in closing, "Jesus Christ is Risen Today."

* * * *

Contentnea Quarterly Meeting, of North Carolina Yearly Meeting, was held at Bethany, near Goldsboro, North Carolina, April 27, with good attendance from most of the subordinate meetings. At the meeting of Ministry and Oversight, Elbert D. Newlin spoke very feelingly on the organization and duty of this department of our church work. Eli Pate presented the need for more personal work. The main message of the morning period of worship was brought by Milo S. Hinckle, pastor of the Asheboro Street Meeting, Greensboro, on the theme of "Spiritual Guidance." During the business session of the afternoon, Murray C. Johnson, pastor of the Spring Garden Street Meeting, Greensboro, on behalf of the Promotion and Budget Committee, presented the work and needs of the Yearly Meeting in an effective manner. He stressed the fact that the three major activities of the Yearly Meeting are, missions, church extension and evangelism, and education.

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Poughkeepsie, New York, Friends were renewed in faith at the Easter season this year. At the usual Sunday School hour, the Easter message was presented in exercises and songs. Many potted plants were given by the Sunday School for decoration, and later sent to the sick and shut-in. A great many attended the meeting for worship and came very close to God in the quietness and in the spoken word. In the evening, a religious drama, "The Cloth of Sendony," was given by members of the Christian Endeavor. This drama was written by our Friend, Elizabeth H. Emerson of Las Vegas, New Mexico, and the daughters, Grace and Olive Emerson, who are attending Oakwood School, assisted in the music.

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The Easter spirit was shown this year more than usual at the West Elkton, Ohio, Friends Meeting. Special care had been given to personal work for some time before April 21, by the pastor, James M. Swander, and by the leaders of the young people's group. The study of Friends and their beliefs had also been taken up in the Young Friends Society. One hundred people gathered for Sunday School on Easter morning, following which the children gave an interesting program. Special music was rendered by the young people both in the morning and in the evening service. A candle service was held in the evening, at which time nineteen young people were received into the Meeting, fourteen by request, two by letter, and three from the associate membership list. This was a very impressive service.

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Under the direction of the Prohibition and Public Morals Committee of the Quarterly Meeting, a declamatory contest was held recently with two classes of the Junior Department of the Bible School of College Avenue Friends Meeting, Oskaloosa, Iowa. Miriam Williams and Guilford Hull won first place in the girls' class and boys' class, and will go to Albia, Iowa, in May to compete with contestants from other Meetings. In connection with the contest, a splendid display of handwork, made by the members of the Junior Department, was enjoyed and highly complimented by a large gathering of people. There were posters that had been used in the worship programs, one of each country and mission field studied, and posters that expressed the thought of loyalty, kindness, patience, etc. On several blackboards were colorful and instructive illustrations created and drawn by Isabel Stanley. There were attractive booklets, and other displays used in connection with the work for the year. The success of the program and exhibit was due largely to the very capable management of the Junior Superintendent, Jessie Williams Earhart.

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Pre-Easter meetings were held in the College Avenue Friends Church at Oskaloosa, Iowa, April 14-21. The pastor, Frederick E. Carter, brought helpful and searching messages based on the events of the corresponding day of Passion Week. Music appropriate to the theme was furnished by the choir or by special groups. The meetings were well attended. There was a fine spirit of cooperation and earnest devotion and inspiration that will surely bear fruit in lives of deeper consecration and service.

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A Christian Endeavor Society has been organized at Wabash, Indiana, Meeting, with a good attendance and much interest being manifested. The pastor and his wife, Clyde O, and Lenna Watson, sponsored a lovely Easter party on Tuesday, April 16, which was greatly enjoyed by the members of the Endeavor. . . . Easter Sunday a very successful

program was carried out in all the services. Two hundred and thirty were present for Sunday School, when special songs and readings were given. In the morning meeting, the pastor preached on the proof of immortality. As a result of the winter revival campaign, thirty-one new members have been received into the Meeting, sixteen adults by request, eight from associate membership, five by letter, and two by certificate, and on Easter Sunday twenty of these were welcomed publicly. In the evening a very impressive and helpful program was given, when a large chorus robed in white presented an Easter cantata with several readings. The church was beautiful with potted plants and bouquets that were contributed by the different Sunday School classes and later taken to sick members.

* * * *

A bit of real religious adventuring was recently entered into by the young people of Los Angeles Friends Meeting. Two young women evangelists had been invited to lead a Christian Endeavor meeting. So impressed were the members with their spirit and message that a concern was felt to enter immediately upon a two-weeks revival service. The Ministry and Oversight Meeting having been hastily called to sanction the movement, the Christian Endeavor members undertook this work which proved very successful, most of the young people yielding their lives to Christ. A great spiritual refreshing has enlivened the whole meeting. This again proves that not all our modern city youth are unconcerned with religion. A Yielded Life League has since been formed to which many of the young people belong. This is sponsored by the pastor, R. Ernest Lamb.

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Fred and Alta Hoyt and their daughter, Martha, arrived home from the East Africa Mission Field on April 27. They are members of University Friends Church, Wichita, where on the following day they were given a glad welcome which stirred many of their friends to tears. . . . The Easter services at University Church were more than usually impressive, with an appropriate sermon by Charles O. Whitely, the pastor. There was quite an ingathering of new members and several associates were accepted into active membership. . . . A social meeting of the men of University Church was held the night of April 26, with a large attendance. There was a dinner, some entertainment and an interesting talk on the relief work of Wichita and the county by Dr. Montgomery, head of the health department.

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The time of holding Kansas Yearly Meeting has been changed by action of the Permanent Board from October 17-22, to October 10-15, to accommodate those planning to attend the sessions of the Five Years Meeting.

## IMPORTANT MEETINGS AT DOVER AND GONIC

Dover Quarterly Meeting of the Yearly Meeting of Friends for New England, which was held at Dover, New Hampshire, April 25, was an occasion of unusual interest owing to the presence of a number of visiting Friends who were in attendance at a meeting of the Yearly Meeting's Evangelistic Committee. For a number of years this Committee has held an annual "Retreat," usually at Portland, Maine, at which in an unhurried time of conference and prayer, the interests of the Yearly Meeting are carefully considered.

Recognizing that the work of the Evangelistic Committee is intimately related to the work and interests of the pastors and ministers, it was decided to invite the ministers of the Yearly Meeting to meet with the Committee and that the meeting be held at Dover, in connection with the Quarterly Meeting. The first session was held in the Dover meetinghouse, on Fourth day afternoon. After a time of devotion, the meeting entered into a discussion of the needs of the field. The financial situation was presented by Superintendent James A. Coney, and after thoughtful discussion, the more serious aspects of the situation were referred to a sub-committee for further consideration.

Then a general survey of the Yearly Meeting was made, and problems of each meeting considered. At the close of this session the company drove to the meetinghouse at Gonic, ten miles away, where supper was served, by the women of Gonic Meeting; and here the evening session was held.

The discussions of the evening were related more particularly to the problems of the ministers. The subject of the devotional life of the minister was helpfully presented by A. Edward Kelsey. Arthur Jones opened a lively discussion of the minister's financial problems. James A. Coney expressed a concern for a more earnest and effective evangelistic spirit in our work.

At ten o'clock next morning, the visiting Friends met with about one hundred of the Quarterly Meeting members, in the old historic meetinghouse at Dover. In this house Whittier's grandfather and grandmother and also his father and mother were married, and from this meeting many Friends moved west to Kansas and other States where they sowed the seeds of Quakerism in many new fields.

Before the Quarterly Meeting proper began, Annie E. Pinkham read an interesting paper on the history of Dover Quarterly Meeting, astonishing us by the number of prominent Friends whose ancestors came from this meeting and became Quaker pioneers from Maine to California. We hope this paper will be printed and preserved for future reference.

The Quarterly Meeting session began at eleven o'clock, and it was a pleasant and encouraging sight to see the "High Seat" of this rarely used house filled with sixteen or seventeen of the active ministers of New England Yearly Meeting. Then followed one hour and a half of most earnest and edifying short sermons from eight or nine of these Friends.

There followed an hour of fellowship and food at the lavishly filled tables, then an hour and a half for the business of the Quarterly Meeting. We then had an impassioned address by William Prideaux on the unpatriotic and conscienceless greed of the rings of armament makers of France, England and America. At the close of this address, a radio, wired from an adjoining house and set up on the high seat by an electric company of the city at the insistence of Arthur and William Hussey, gave us the entire program of the American Friends Service Committee, including the remarks of Rufus Jones and Mrs. Roosevelt.

Thus ended this very profitable convocation, though the echoes from it will long continue through our New England Meetings.

## EASTER OBSERVANCE AT NEW PROVIDENCE

Certain observances during the Easter season give promise of becoming a tradition in the New Providence, Iowa, Meeting. These are particularly the evening meeting during Passion Week, the Easter morning breakfast for the Christian Endeavor group, and the Easter cantata in the evening presented by the young people.

In the Passion Week meetings, DeWitt L. Foster, pastor, based his sermons on the utterances of Christ upon the cross, and on the final evening the lighted cross and tapers used for the sole light furnished an appropriate setting for an inspiring service.

For the song service on Easter evening, the young people of Honey Creek and others of the school district joined with the New Providence group, under the direction of Irene Johnson, our untiring music instructor, to present, "Ariscus, a Friend of the Nazarene." In this, a reader relates, as a background for Easter anthems, the story of Christ's

last days on earth as it might have appeared to a certain Roman knight.

The joyful Easter season is certainly a time that appeals to the youth of the Meeting. At a joint session on Easter of the Sunday School classes of the boys and girls of high school age, DeWitt Foster and his wife presented the duties and privileges of church membership and a large number who had been associate members, as well as others, expressed a desire to join the Meeting, and are being received as active members.

At the young people's rally held in connection with Quarterly Meeting at New Providence on the evening of April 7th, discussion centered about the youth movement as evidenced in various fields of Christian endeavor—peace work, Sunday School, interdenominational conferences, etc. The facts presented at this meeting helped to reassure the older ones that our youth is rising to the challenge of present-day problems.

At a recent Sunday morning meeting, it was unanimously agreed to send to the authorities at Washington and to the press a resolution protesting against the proposed United States naval maneuvers in the Pacific. The statement was sent to a Des Moines paper, in which it was afterward learned, this was mentioned as "the most Christian act" of the week.

An event which should not be omitted from the record even at this late date was the presentation at the New Providence Meetinghouse on Friday, February 8, under the auspices of the Federated Women's Clubs, of the religious drama, "The Rock," under the able direction of Elsie Alexander Mitchell. This well-known three-act drama depicting the character development of Peter, with Fred Mitchell and his wife in leading roles, was presented with really professional effectiveness, and the large audience was deeply moved, as by a powerful sermon.

## IN HONEY CREEK QUARTER IN IOWA

At our recent Quarterly Meeting held at New Providence, Iowa, Harvey Moon gave a warm message on Saturday. Reports from the several Meetings were heartening, and we believe the whole Quarter is moving forward spiritually. There are signs of spiritual awakening.

New Providence had been engaged in a five weeks' visitation campaign which had its results in growth of the visitors as well as in blessing to the visited. Iowa Falls reported a family of eight taken into membership and a Christian Endeavor Society of twelve members organized. Illinois Grove counted itself emerging from a severe hibernating experience on account of roads, and getting under way to a good start for making up for lost time in redoubled activities. Honey Creek's most hopeful assurance is in the faithful loyalty of her young people and in a healthy growth in attendance as well as consistent performance of appointed responsibilities. Chester was enthusiastic in the accomplishing of a six months' church program, which is having the effect of reviving the whole Meeting.

Easter activities have been universally helpful, and have brought a sense of spiritual need with a purpose to press toward the mark for the prize. Chester received into membership at the Easter season, two families, one from the Methodist Church and the other from the Christian Church.

Frederick E. Carter of Oskaloosa, spent the week-end of April 28 in profitable effort in the Honey Creek Meeting. The tide of interest rose in the hearts of the people, and the three services on Sunday gave evidence of the response to the challenge given.

The newest undertaking of the Quarterly Meeting as a whole is the planning of a Penn College Banquet to be given in May for the benefit of the College. Renewed interest and awakening responsibility for our College are being felt, and Friends are expecting much from the speakers and contacts on this occasion.

## CONFERENCE IN OREGON

The annual Ministerial Conference of Oregon Yearly Meeting, held at Newberg, April 9-11, was an inspiration to all who attended. The theme, "Serving the Present Age," was adequately enlarged upon and vitalized by the messages and papers given during these three days of ingathering. Some of the speakers and their subjects were: President Levi T. Pennington, "Great Preachers I Have Known"; Denver Headrick, "The Christian Worker's Prayer Life"; Merrill Coffin, "The Pastor and His Relation to the Sunday School"; Edward Mott, "Cautions to Young Ministers"; Edgar Simms, "Evangelism in This World Crisis." Out of his wide and varied experience both in evangelistic and pastoral work, Dr. E. W. Petticord brought inspiring and heart-searching messages in the evening services.

## SCHOOL OF MISSIONS AT BOULDER

The Boulder School of Missions, under the auspices of the Colorado Council of Federated Church Women, will hold its twenty-sixth session at Boulder, Colorado, June 23-29. The themes for consideration will be "Latin America" and "Pioneering Today in Home Missions." Besides the program for the women, there will be a Girls' Camp, a Junior Camp for those ten to fourteen years of age, and a Children's Department for those under ten.

Our Friend, Ava Cope Maris, 4128 Grove Street, Denver, Colorado, is Corresponding Secretary of the Council, and Minnie Hadley Zelliot, 1762 Ivanhoe Street, Denver, is active in its work. Further details may be secured from either of these Friends.

## LYNN GROVE QUARTERLY MEETING

Lynn Grove Quarterly Meeting was held at Oak Grove, Iowa, April 26, 27, 28. The first session was a Young People's Rally on Friday evening with young people present from Center, Lynnville, Searsboro, Oak Grove, and Sugar Creek, also some welcome guests from the Marshalltown Meeting.

A cooperative supper was enjoyed, followed by a meeting opened with community singing. After a Scriptural exposition by Giles Youngquist, pastor of Lynnville Meeting, Carl D. Byrd, pastor at Marshalltown, spoke in a most acceptable and impressive way, which was a blessing to the listeners.

The Meeting on Ministry and Oversight Saturday morning emphasized the need of responsibility resting upon the laymen as well as the ministry.

The meeting for worship at 11:00 was a time of special blessing. Robert Lincoln of Grinnell, former pastor of Oak Grove Meeting, read the Scripture lesson. Carl D. Byrd preached from the text Eph. 4:1, impressing individuals with their privileges and responsibilities in their Christian walk. Sibyl Renaud of Lynnville Quarterly Meeting, Superintendent of Missions, had charge of the missionary meeting. Gladys Graham of Searsboro told of the School of Missions held in their meeting. Agnes Whitacre of Oak Grove spoke on, "My Idea of an Ideal Missionary Society." Della Day of Center talked on Stewardship. Hazel Lincoln of Grinnell spoke of the work of the Mission Board Office at Richmond.

In the afternoon business session, attention was called to the naval maneuvers in the Pacific. The Meeting agreed to protest the huge naval appropriations.

Clerk George Renaud spoke appreciatively of the presence of ninety-four-year-old Belinda Stanley, who has lived in the Sugar Creek community for over eighty years and has faithfully attended Friends Meeting there and Lynn Grove Quarterly Meeting ever since such Meeting was organized.

After the business session, Dr. B. F. Andrews addressed the meeting in behalf of the interests of William Penn College.

Guilford Street of Center preached

the Sunday morning sermon, using effectively the theme, "Superlatives of the Gospel." The concluding session was in charge of Howard Harris, Jr., of Center, Quarterly Meeting Superintendent of Peace. Guy Solt, Secretary of the Grinnell Institute of International Relations, gave a most informative and timely address on Peace.

## HISTORIC ANNIVERSARY OCCASION OBSERVED

On April 12, the Women's Missionary Society of the First Friends Church of Pasadena, California, celebrated the founding of the first missionary society among Friends in America, fifty-four years ago, in the home of Perry T. and Rebecca H. Macy near Mooresville, Indiana. Albert W. Macy, a son of Perry T. and a step-son of Rebecca H. Macy, told at considerable length of the organization of that meeting, which has now become historic. Inasmuch as he knew practically every one of the forty-six charter members, and was related, by either blood or marriage, to almost if not quite one-third of them, it may truthfully be said that he gave the Pasadena meeting first-hand information. Of the forty-six charter members, only four are now living; and the Pasadena Friends were delighted to have one of the four with them, Mrs. Catherine Mills Broomell, now of Santa Ana, California.

## MISSION TRAIL BLAZERS AT ALLEN'S NECK

An interesting event took place at Allen's Neck, Dartmouth, Massachusetts, on April 24. It was the fiftieth anniversary of the Women's Missionary Society, organized February 5, 1885.

Supper was served in the hall to about eighty persons. The tables were prettily decorated, representing the months of the year, with twelve birthday cakes. After supper, Friends gathered in the meetinghouse where a group of Young Friends gave musical numbers.

Mary I. Gifford, President of the Society, presided. Hilda Perry read Mark 13:1-10, the Scripture that was read when the Missionary Society was organized; and the hymn, "Cast thy bread upon the waters," sang on that occasion was again sung.

The President gave a talk based on the old records, and on the aims of the Society and work accomplished. Some of the incidents taken from the old Minute Book were very interesting and some were amusing.

Within the first year, the treasurer was instructed to buy calico for aprons and cambric for sweeping-caps, and the Society has continued to make aprons, etc., throughout the years, 139 aprons and other articles of fancy work being sold last year.

The record dated July, 1887, stated that although a Women's Society, the meetings are held always at the homes of men.

In May, 1886, it was voted to write to Jamaica to see about supporting some part of the work there. The following September the Society sent $10 to Evi Sharpless for Jamaica, and has continued to help support the work on that field.

Elizabeth Watson, of New Bedford, gave an interesting talk on Aprons; origin of the word, the many uses of the word, and the many kinds of aprons. This was followed by an Apron Parade by the women exhibiting different patterns.

Members of Allen's Neck Missionary Society were interested in the report of the fifty-fourth anniversary of White Lick Friends Women's Missionary Society, as published in THE AMERICAN FRIEND, April 18th. They wonder if the Allen's Neck Society finds its place next in order, as one of the "Mission Trail Blazers."

## NATIONAL BROADCAST

(Continued from page 182)

realized that the Friends Service Committee was doing work of the type which I was most interested in. It was an organization with which I was very anxious to associate myself. Their program of long time rehabilitation seems to me to fit in with the philosophy which I have always held, namely, that while charity may be necessary, our aim should be to get people back to a point where they can look after themselves. . . . The Friends Service Committee seems to me to work toward building for people's own initiative and security; and, therefore, I have been particularly happy to be able to work with them in certain details. The health work, for instance, in Logan County, West Virginia, the school at Arthurdale, the subsistence homestead at Reedsville. . . . We have been associated in the development of handcraft work in homesteads. Then the scholarship fund aid given to certain girls from the coal mining camps.

All these things seem to me to be pointing the way towards better education, better living conditions and in the end greater security for the human being affected. For this reason I feel great confidence in the work of this Committee, not only here but in European countries, and I hope that they will continue to allow me to work with them and to develop projects which are of mutual interest to both of us."

MRS. FRANKLIN D. ROOSEVELT.
Washington, D. C.

## CHATHAM BIBLE SCHOOL CENTENNIAL

The Chatham Friends Meeting of Western Quarterly Meeting, of North Carolina Yearly Meeting, celebrated the one hundredth anniversary of its Sabbath School on April 20 and 21. The old records of this meeting reveal that the "First Day" school was established by a committee composed entirely of women. The opening session was held Saturday evening. The devotional period was led by Elbert D. Newlin, a home boy, who is now pastor of a group of Friends meetings, near Goldsboro. The program for this session was rendered by the Spring and South Fork Friends Meetings.

On Sunday, following Bible School, the main message of the worship hour was brought by Cora Lee Norman, pastor of the Chatham Meeting. In the afternoon, President Clyde A. Milner spoke on "The Benefits of a Rural Sabbath School." Algie I. Newlin, head of the department of history of Guilford College, spoke on "The Dawn of the Century." The closing exercise was presented that evening by the Cane Creek Friends Meeting. The attendance throughout the several sessions was good, and many were present from the near-by churches of other denominations.

**CHRIST'S ALTERNATIVE TO COMMUNISM**

By E. Stanley Jones

Here is a program for the Christian church written by an advocate of a dynamic religion. Recognizing that the social gains made under Communism present a real issue, Dr. Jones is convinced that the Christian answer must be unmistakable and clear and that no social concern can be regarded as alien to the cause of the Master.

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## ADDISON H. REYNOLDS

Addison H. Reynolds, son of William P. and Angeline Reynolds, was born near Vermillion Grove, Illinois, February 27, 1870, and passed peacefully to his eternal reward on April 8, 1935. On August 4, 1892, he was happily united in marriage with Anna Hodgin, to which union were born three sons and two daughters, including L. Willard Reynolds, pastor at West Branch, Iowa.

Converted at the age of thirteen, Addison Reynolds early felt the presence and power of God in his life. As a youth he was an active worker in the Sunday School and an enthusiastic supporter of the Prohibition Party, holding responsible offices in that organization even before he was of voting age.

His gift in the ministry was recorded by Western Yearly Meeting when Addison was but twenty-two years of age. Shortly following this he was sent by the Yearly Meeting to Mountain Home, Alabama, where a fruitful mission was established. He later held pastorates within the bounds of Kansas, Ohio, Western and Iowa Yearly Meetings, rendering valuable service in all these fields. Much of his ministry was carried on in conjunction with active farming operations, his religious work always predominating, however, in his interest.

In 1923 he removed to California where he heartily and helpfully identified himself with the Friends Church in Los Angeles. For several years he served there as teacher of the adult class and as Clerk of the Meeting on Ministry and Oversight. He was instrumental in helping establish the new Meeting at Inglewood, and frequently occupied the pulpit, both there and in Los Angeles.

Bearing with patience and fortitude the pain and weariness of his final illness, he was ready to depart when his beloved Master called him hence.

## MARRIAGES

FRANK-PEARSON—At the home of the bride's mother, Bertha Pearson, April 28, 1935, Laura Esther Pearson of West Branch, Iowa, and Francis Frank of Oskaloosa, Iowa. L. Willard Reynolds, minister. At home, 440 North Market Street, Oskaloosa.

## BIRTHS

DUNGAN—To Eugene and Ethel Watts Dungan, Downer's Grove, Illinois, April 19, 1935, a daughter, Sheila Margaret.

TOTAH—To Khalil and Eva Rae Totah, Ram Allah, Palestine, April 12, 1935, a daughter, Joy Caroline.

## DEATHS

BLAGRAVE—At the Home Hospital, Lafayette, Indiana, March 19, 1935, Hazel Elizabeth Carter Blagrave, aged twenty-four years. She was the daughter of James D. and Marguerite Carter of Indianapolis, Indiana, pastors of Center Meeting, and the wife of William N. Blagrave, to whom she was married on June 11, 1934. They were Indiana University schoolmates, and had been living at Boswell, Indiana, where the husband is high school athletic director. She was born in Mansfield, Missouri, and had also lived in Kansas. She was a birthright Friend, converted at an early age at Valley Mills Meeting in Western Yearly Meeting. She was interested in the church and willingly gave of her talents as opportunity afforded. The funeral service was held on March 22 at West Newton, Indiana, Friends Meetinghouse, where her father was pastor for eight years. O. Herschel Folger was in charge, and burial was made at West Newton.

CARSON — At his home near Valley Mills, Indiana, February 17, 1935, Levi Carson, aged eighty-nine years. He was born and lived his entire life on the farm on which he died. He was a birthright Friend and a charter member of Western Yearly Meeting. Surviving are one son and two daughters. He was the holder of an original government charter to a tract of land bearing the signature of Andrew Jackson.

FARLOW—At her home in Noblesville, Indiana, December 25, 1934, Lydia A. Farlow, widow of Alpheus Farlow. She was a birthright Friend, and always maintained a deep interest in the work of the church. She was highly respected and loved by all who knew her. Funeral services were held in the Noblesville Friends Church, with Howard Brown and William Cleaver officiating. Interment was made in Carmel cemetery.

HAINES—At his home near New Burlington, Ohio, April 20, 1935, Zimri Haines, son of Eli and Emily S. Haines, aged sixty-seven years. He was a birthright member of Caesars Creek Friends Meeting, and vitally interested in all the activities of the church. He was an elder and treasurer of the Meeting, and one of the trustees of Wilmington Yearly Meeting. His life was one of devoted service to his Master, a devoted husband, a loving father, a true friend, a Christian gentleman. He is survived by his wife, Ella Compton Haines, and three sons. Funeral services were held at Caesars Creek on April 22, conducted by Fremont B. Milner, assisted by the pastor, Mary C. Antram, and W. E. Bogan.

MEREDITH—At Lynnville, Iowa, April 18, 1935, David Meredith, son of T. Jefferson and Susanna Macy Meredith, aged sixty-eight years. He was born near Searsboro, Iowa, and attended Penn College, of which he became a staunch friend and generous contributor. On August 20, 1890, at Whittier, California, he was united in marriage with Hattie E. Hunt of Martinsville, Ohio. To this union were born four sons and one daughter, of whom all but two sons survive, together with their mother. He was a birthright Friend, and his unusual ability and loyalty were recognized by his appointment to many important offices which he filled with diligence and efficiency. He served four years as a member of the Iowa House of Representatives and four years as State Senator, holding many responsible positions. In recent years he and his son had been engaged in the apiary business in California, yet he actively managed his own farm in Iowa. Death occurred suddenly from a fall from a windmill. David Meredith was quiet and unassuming, a man of business integrity, a calm tower of faith and strength, and broad-minded

**One Year Has 97 Weeks**

The years are growing longer. Already, if we've counted correctly, a good normal year has 97 weeks! We've included National Thrift Week, of course, and Fire Prevention Week, and National Housecleaning Week. We could go on like this to utter absurdity. But there is one more week you ought to be thinking

about about now: It's *Life Insurance Week*—the week of May 13. . . . Millions of Americans, all owners of life insurance policies, ought to feel rather important this week. They've made it possible. Together, they've combined to protect themselves and their families. In doing so, they have built one of the greatest economic and social enterprises America has ever had. Think about life insurance this week as it applies to you. Read about it. Hear about it over the air. Then talk about it—to an agent, for instance, of this 70-year-old company with nearly a billion dollars of insurance in force.

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in outlook yet unswerving in moral stability. The funeral was held at Lynnville, in charge of the pastor, Giles Youngquist, assisted by Blanche Conover, pastor at Sugar Creek.

STANLEY—At his home in Anderson, Indiana, March 29, 1935, after a lingering illness of more than a year, Omer F. Stanley, aged eighty years. He was born near Carthage, Indiana. Last December he and his wife Laura passed their fifty-seventh milestone of married life. She and one son and five daughters survive him. He was a faithful attender of the church services as long as health permitted, and was especially interested in the music, being a member of the choir until a few years ago.

## SCHEDULE OF YEARLY MEETINGS FOR 1935

NEW YORK—May 28 to June 2, Poughkeepsie, New York; David F. Lane, 30 Adriance Avenue, Poughkeepsie.

NEBRASKA—June 5 to 9, Central City, Nebraska; M. Herbert Watson, Central City.

OREGON — June 12 to 16, Newberg, Oregon; Edward Mott, 5527 North Kerby Avenue, Portland, Oregon.

CALIFORNIA—June 19 to 26, Whittier, California; Allen U. Tomlinson, 142 South Friends Avenue, Whittier.

NEW ENGLAND—June 25 to 30, Ocean Park, near Old Orchard, Maine; Lindley M. Binford, 33 Norwood Street, Portland, Maine.

CANADA—June 26 to 29, Pickering College, Newmarket, Ontario, Canada; Arthur G. Dorland, 914 Colborne Street, London, Ontario.

NORTH CAROLINA — August 6 to 10, Guilford College, North Carolina; Samuel L. Haworth, Guilford College.

WILMINGTON—August 13 to 18, Wilmington College, Wilmington, Ohio; Wendell G. Farr, 228 Rombach Avenue, Wilmington.

IOWA — August 20 to 25, Oskaloosa, Iowa; Percy M. Thomas, 615 East Thirteenth Street, Des Moines, Iowa.

WESTERN—August 20 to 25, Plainfield, Indiana; Albert L. Copeland, Mooresville, Indiana.

OHIO—August 20 to 25, Damascus, Ohio; Ralph S. Coppock, 711 Wright Avenue, Alliance, Ohio.

INDIANA—September 25 to 29, Richmond, Indiana; William J. Sayers, 25 South Fifteenth Street, Richmond.

KANSAS—October 10 to 15, Wichita, Kansas; Frank C. Brown, Haviland, Kansas.

## NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

## NOTICE

If you are looking for a rural home in healthful Colorado in Friends community, write Rev. Restore S. Perry, R. F. D. No. 1, Penrose, Colorado.

## NOTICE

Wanted—opportunity to care for young children during summer months in private home or public institution. Will furnish references. Address Anna Russell, 1440 East Market Street, Indianapolis, Indiana.

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A middle-aged teacher would like position as caretaker or companion to old person or shut-in. Address Hanna E. Clendenon, Oskaloosa, Iowa.

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In a Quaker country community. Two in family. Please Address: Wilma Reeve, Indianapolis Public Library.

## LOCAL MEETING DIRECTORY

**CHICAGO, ILLINOIS**

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley, Minister, 6041 Kenwood Avenue, Telephone Fairfax 6641.

57th Street Monthly Meeting—1174 East 57th Street. John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

**CINCINNATI, OHIO**

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2309 Highland Avenue, Cincinnati, Ohio. Visitors welcome.

**DENVER, COLORADO**

Friends Church, West 41st Ave. and Shoshone St. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 6:30 p. m. Cecil Hinshaw, Pastor.

**DETROIT, MICHIGAN**

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

**NEW YORK, N. Y.**

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

**SEATTLE, WASHINGTON**

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

**WASHINGTON, DISTRICT OF COLUMBIA**

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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